Ya Ummati

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Adhan: The Islamic call to prayer which announces the five daily congregational prayers.

Ahkam: The plural of *hukm*. Refers to Islamic legal rulings.

Akhira: A word used to refer to life after death, the grave, the resurrection, judgment, hell and paradise.

Al wala wal bara: Literally "loyalty and disavowal." This terms is used to reference the necessity of a believer to maintain loyalty to the believers and enmity toward disbelievers.

Anbiya: The plural of *nabi*, meaning prophets.

Ansar: Literally "supporters." This is usually used to denote the people of Medina who embraced Islam and supported the Prophet ﷺ and the emigrant Muslims from Mecca.

Aqeeda: Literally "creed." This word refers to fundamental beliefs about the nature of Allah and the universe.

Awliya: The plural of *wali*, meaning "protector" or "guardian." This often refers to an alliance of mutual protection and support.

Ayah/ayat: Literally meaning "signs" or "miracles," this refers to the verses of the Holy Quran.

Bait al mal: The word for the state treasury in historical Islamic states.

Baatil: Literally "falsehood," *baatil* may also indicate that something is invalid or rejected.

Baraka: Literally "blessings."

Bay'ah: The pledge of allegiance which is typically offered by the Muslims to the leader of the faithful.

Bi idhnillah: "With Allah's permission."

Bi'dah: An innovation in the religion. This usually refers to a harmful addition to the religion, which is a major sin.

Da'ee: Someone who calls or invites to Islam.

Du'a: A prayer of supplication in which someone requests something from Allah.

Dhikr: The remembrance of Allah, often through the repetition of phrases of glorification and praise.

Da'wah: The process of calling or inviting to Islam.

Deen: An all encompassing concept of a religion as a way of life.

Dhimmi: A non-Muslim subject of an Islamic state.

Dinar: A monetary unit commonly used in Islamic history, equivalent to approximately 4.25 grams of gold.

Dirham: A silver coin weighing about 3 grams.

Dhulm: Literally "darkness," *dhulm* refers to all kinds of oppression and injustice, including *shirk*.

Dunya: The temporary life of this world.

Hadd: A prescribed punishment in sharia, such as cutting the hand of the thief or whipping the unmarried adulterer.

Halal: All that which is lawful and allowed according the *sharia*.

Haram: That which is forbidden and sinful according to *sharia*.

Haramain: The two Holy Mosques, located in Mecca and Medina.

Hijab: Literally a "shield." Usually refers to the veil worn for modesty by Muslim women.

Hijra: Literally "migration." Often used to refer to migration from non-Islamic lands to Islamic lands.

Hudud: The plural of *hadd*.

Hujjah: The proof which is established upon someone who has committed a severe sin which reaches the level of kufr. It requires explaining to someone who is ignorant or has a misconception about an Islamic ruling that they have made a mistake, and giving them a chance to repent before declaring them as an apostate.

Hukm: A legal judgment in *sharia*.

Husn adh-dhun: The principle of assuming good things about Muslims and giving the benefit of the doubt.

Fasad: Means corruption or harm. Could refer to all kinds of immorality or destruction of goodness

Fahisha: Usually refers to immorality and indecency, especially sexual immorality like immodesty and adultery.

Fatwa: A legal verdict on an issue, usually by an Islamic scholar.

Fatawa: The plural of *fatwa*.

Fiqh: Literally "understanding." It refers to the Islamic science of jurisprudence by which legal verdicts and rulings are derived.

Fir'awn: The Arabic word for Pharoah, the ancient rulers of Egypt.

Fitna: Literally it refers to a test or trial which entails difficulty. It could refer to any situation which contains danger, including temptation to sin, but also conflict and strife among Muslims.

Fitan: The plural of *fitna*

Fitra: The original nature of all human beings, the state of purity in which people are born.

Ghayb: The spiritual world which is invisible to us.

Gheeba: Backbiting. Defined as saying about a Muslim or someone whose honor is protected that which they would dislike to hear.

Iblis: One of the names of Satan.

Ijaza: The traditional license granted by an Islamic scholar to a student, indicating that he is approved to teach a certain subject.

Ijma': Literally "consensus." *Ijma'* among Islamic scholars is one of the sources of *sharia,* based on the principle from the Prophet ﷺ, who said that his *ummah* would never agree unanimously on an error.

Ikhtilaf: Indicates a difference of opinion among scholars.

Iman: Literally "faith" or "belief"

Injeel: The Arabic word for the Gospels, the New Testament of the Bible.

Istishhad: Refers to a martyrdom seeker, a method used in war whereby a Muslim personally delivers a bomb to the enemy and detonates it, almost always killing himself in the process.

Jahil/jahiliyyah: Literally "ignorance." It can refer both to a state of ignorance in a person or a society which is ruled by laws other than the *sharia*.

Jahannam: The Arabic word for hell or hellfire.

Jama'ah: Literally the "group" or "gathering." This refers to the main community of the Muslims.

Jumu'ah: The prescribed Islamic congregational prayer on Friday.

Jannah: The Arabic word for paradise, literally referring to a garden.

Jihad: Literally "struggle." Usually refers to military conflict, but can refer to any form of exertion or effort.

Jihad fi sabilillah: Struggle or striving for the sake of Allah. This

usually refers to waging war against the enemies of Islam to raise the word of Allah the highest and establish justice and security.

Kaaba: The holy sanctuary of Mecca, a cubic structure originally built by the Prophet Ibrahim, alaihi asalam, and toward which all Muslims pray.

Kalam: Speculative theology, regarded by Islamic scholars as a harmful innovation whereby human logic is elevated to the level of revelation.

Kaffarah: An expiation for a sin, usually some type of action meant to make up for a sin.

Karama(t): Miracles performed by the servants of Allah, by the permission of Allah, such as reviving the dead or being unharmed despite being thrown into fire.

Khalifa: A caliph, or supreme leader of the Muslim community. Literally a "successor" the Prophet ﷺ.

Khawarij: A sect which emerged in the early days of Islam known for labeling Muslims as disbelievers and killing them.

Khilafa: The prescribed system of government in Islam, in which the Muslims are united under a single leader.

khulafa rashidun: The rightly guided caliphs, Abu Bakr, Umar, Uthman, and Ali, *radhi Allahu anhum*.

Khutba: A sermon.

Kohl: A black powder used as a medicinal eyeliner since ancient times.

Kufr: Literally "covering." Refers to covering, rejecting, or hiding the truth or disbelief. It also refers to ingratitude.

Kuffar: Literally "those who cover." This refers to those who reject the truth and all those who reject Islam or follow religions other than Islam.

Madhab: Literally "path" or "way." It refers to the traditional schools of Islamic jurisprudence, codified by the students of Imam Malik, Imam Shafii, Iman Ahmad ibn Hanbal, and Imam Abu Hanifa, *rahimahum Allah*.

Madhahib: The plural of *madhab*.

Madkhali: This refers to followers of the contemporary scholar Rabi al **Madkhali**, who is known for his views emphasizing extreme obedience

to the governments ruling over Muslim lands.

Madrasa: An Islamic school.

Mahram: A relative with whom it is not permissible to marry, and with whom the Islamic rules about separation of genders do not apply. For a man, *maharim* are his mother, wife, sister, daughter, niece, aunt, grandmother, and granddaughter, and for a woman, her father, husband, brother, uncle, nephew, grandfather, and grandchildren.

Mawala: Taking someone as a *wali*. It could refer to friendship or affection.

Mawlid: A birthday, often used to refer to birthday celebrations of the Prophet ﷺ, which is regarded by many Muslims as a harmful innovation, since it was never celebrated by the early generations of Muslims, and since modern celebrations often contain a lot of immorality.

Masjid/masajid: Literally a "place of prostration." Refers to mosques, Islamic places of worship.

Muhajireen: Literally "immigrants." This usually refers to those who have left their home for the sake of Islam and have moved to a place where Islam is established.

Mujahideen: Literally, "those who do jihad." It refers to those who fight and participate in military struggle to preserve and establish Islam.

Munafiqeen: Hypocrites. Those who outwardly appear to be believers, but inwardly disbelieve.

Murabitun: Those who do *ribat*, guarding the frontiers of Islam from enemies.

Mushaf: The physical, paper representation of the Quran.

Mustahab: A category of actions which are recommended but not obligatory in Islam.

Mushrik/een: The people who commit shirk, who worship deities, persons, or anything other than Allah.

Najis: Filth or impurity.

Ummah: Literally refers to a community or nation, most usually the Muslim community worldwide.

Qadr: The Arabic word for destiny, an essential element of correct Islamic creed.

Quran: The revelation which was brought to Prophet ﷺ by the Archangel Gabriel, *alaihi asalam*.

Rafidha: Literally "rejecters." Refers to the Shia sect who rejected the legitimacy of caliphates of the close friends and companions of the Prophet ﷺ, Abu Bakr and Umar, radhi Allahu anhum.

Radhi Allahu anhu/anhum/anhun: An invocation of Allah's pleasure on a person, usually reserved for the companions of the Prophet ﷺ, *radhi Allahu anhum*.

Rahimullah: An invocation of Allah's mercy on a person, usually reserved for honored scholars of Islam.

Rasulullah: Literally "the Prophet of Allah."

Riba: A term which refers to financial practices prohibited under the *sharia*, most usually interest and usury.

Ribat: The process of keeping watch and guarding the frontiers of Islam.

Sadaqa: Literally "sincerity" or "righteousness." Refers to something given in charity, for the sake of Allah.

Sahaba: The companions of the Prophet ﷺ.

Salah: Refers to the ritual prayers, consisting of recitation, bowing, and prostrating.

Salam: The Islamic greeting of peace.

Seerah: Literally referring to travel or a journey, the word is usually used for the biography of the Prophet ﷺ.

Shaheed: A martyr, one who is killed in the path of Allah and attains a high status in paradise.

Shaitan: The Arabic word for "Satan."

shayateen: The plural of *Shaitan*.

Sharia: Literally referring to a clear path or way, *sharia* denotes an all encompassing religious law covering both legal matters and personal acts of worship, most usually Islamic law based upon the revelation of the Quran and the *sunnah* of the Prophet ﷺ.

Shari': Refers to something related to *sharia*, or denotes legitimacy

under *sharia*.

Shirk: Literally "partnership." Refers to the severe and unforgivable sin of associating partners with Allah in worship.

Shuhada: The plural of *shaheed*.

Siwak: The root of a tree, used by the Prophet ﷺ for cleaning his teeth, and known for its hygienic and health benefits.

subhanahu wa t'ala: A phrase honoring Allah, literally meaning, "all glory belongs to Him, the Most High."

Sunnah: The practice of the Prophet ﷺ.

Tabi'in: Literally "the followers." It refers to the second generation of Muslims after the sahaba, radhi Allahu anhum.

Tafsir: Literally "interpretation" or "explanation." Often refers to exegesis of the Quran.

Takfir: Excommunicating or declaring someone to be out of Islam.

Taghut: That which is worshipped other than Allah. It may also refer to rulers or judges that rule with a law other than the Islamic *sharia*.

Tariqa: Literally "path." It refers to Sufi orders.

Taurah: The Arabic word for Torah, the holy book of Jews which consists partly of the revelation that was revealed to Moses.

Tawaghit: The plural of *taghut*.

Taqwa: Refers to fear of Allah, or consciousness that we will be answerable before Allah for all of our actions and words.

Tawheed: Monotheism, the absolute unity of Allah, and the dedication of worship solely to Him.

Tayammum: An act of ritual purification using pure dust, allowed when a Muslim has no access to water.

Ulema: The people of knowledge. Usually refers to scholars of Islam.

Wudhu: The ritual purification which all Muslims perform as a requisite for *salah*.

Zina: Illegal sexual intercourse which occurs outside of marriage or slavery.

Zakat: Literally "purification." It refers to a wealth tax of 2.5% levied on all liquid wealth held for more than one year, which is one of the pillars of Islam.

Foreword

By Mirza Safwat

Alhamdulillahi rabbil 'alameen, wassalatu wassalamu 'ala ashrafil anbiya wal-mursaleen.

If we look to the Qur'an and Sunnah, we will find the problems facing our societies clearly diagnosed, with the solutions offered as well. Regarding, for example, the problem of luxury leading to destruction, we read:

$$وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُواْ فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَهَا تَدْمِيرًا$$

And when We decide to destroy a town (population), We (first) send a definite order (to obey Allâh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then, they transgress therein, and thus then word (of torment) is justified against it (them). Then We destroy it with complete destruction.[1]

With regard to theological and political wrangling, we find in the *sunnah*:

$$عَنْ أَبِي سَعِيدٍ قَالَ كُنَّا جُلُوسًا عَلَى بَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَتَذَاكَرُ يَنْزِعُ هَذَا بِآيَةٍ وَيَنْزِعُ هَذَا بِآيَةٍ فَخَرَجَ$$

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1 Surah Baqara, 102

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عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّمَا تَفَقَّأَ فِي وَجْهِهِ
حَبُّ الرُّمَّانِ فَقَالَ يَا هَؤُلَاءِ أَبِهَذَا بُعِثْتُمْ أَمْ بِهَذَا أُمِرْتُمْ لَا
تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ

Abu Sa'id al Khudri reported: We were sitting in front of the door of the Messenger of Allah, peace and blessings be upon him, and we were debating, bringing this verse and bringing this verse. The Prophet came out to us red with anger, as if a pomegranate seed had burst on his face. The Prophet said, *"O these people! Is it with this I sent you? With this I commanded you? Do not return to unbelief after me by striking the necks of each other!"[2]*

With regard to over-reliance on commerce and the problem of a materialistic mindset:

عَنِ ابْنِ عُمَرَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم
يَقُولُ " إِذَا تَبَايَعْتُمْ بِالْعِينَةِ وَأَخَذْتُمْ أَذْنَابَ الْبَقَرِ وَرَضِيتُمْ
بِالزَّرْعِ وَتَرَكْتُمُ الْجِهَادَ سَلَّطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى
تَرْجِعُوا إِلَى دِينِكُمْ "

Ibn Umar, radhi Allahu anhu, said 'I heard the Prophet say *"If people withhold (hoard) dinars and dirham and trade according to al-eena (a type of trade which is similar to riba) and they follow the tails of the cows and leave the Jihad in the Path of Allah, Allah places upon them humiliation which will not be*

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2 Surah Munafiqun, 9

raised from them until they return to their deen."

Open up the *mushaf* or any hadith collection and you will find passage after passage speaking about our very own times. It is merely a question of being able to connect the dots, and that is precisely the value of the collection of essays found in this book.

Any perceptive person living today in Western *jahili* society is becoming increasingly aware of something that historical observers ranging from ibn Khaldun to Oswald Spengler have pointed out in their works: that empires and civilizations go through life-cycles of their own. People today have grown aware of this because the West is currently living through its period of decadence, with the end clearly in sight.

Farangi crusader John Bagot Glubb, who knew a thing or two about imperialism, summarized his understanding of the different phases that empires go through. The stages of the rise and fall of great nations seem to be:

- The Age of Pioneers (outburst)
- The Age of Conquests
- The Age of Commerce
- The Age of Affluence
- The Age of Intellect
- The Age of Decadence.

Decadence is marked by:

- Defensiveness
- Pessimism
- Materialism
- Frivolity

- An influx of foreigners
- The Welfare State
- A weakening of religion.

Decadence is due to:

- Too long a period of wealth and power
- Selfishness
- Love of money
- The loss of a sense of duty.

He astutely points out that one of the tell-tale signs of decadence is what we as Muslims could perhaps refer to as the diffusion of "*kalam*", speculative theology, legal and political wrangling, or simply put; unnecessary discussion about matters that cry out for less prattle and more action.

Glubb states:

> "As in the case of the Athenians, intellectualism leads to discussion, debate and argument, such as is typical of the Western nations today. Debates in elected assemblies or local committees, in articles in the Press or in interviews on television— endless and incessant talking. Men are interminably different, and intellectual arguments rarely lead to agreement.
>
> Thus public affairs drift from bad to worse, amid an unceasing cacophony of argument. But this constant dedication to discussion seems to destroy the power of action. Amid a Babel of talk, the ship drifts on to the rocks. [...] Perhaps the most dangerous by-product of the Age of Intellect is the unconscious growth of the idea that the human brain can solve the problems of the world.

Even on the low level of practical affairs this is patently untrue. Any small human activity, the local bowls club or the ladies' luncheon club, requires for its survival a measure of self-sacrifice and service on the part of the members. In a wider national sphere, the survival of the nation depends basically on the loyalty and self-sacrifice of the citizens. The impression that the situation can be saved by mental cleverness, without unselfishness or human self-dedication, can only lead to collapse."

Ironically, we could (and some do) go on endlessly about the problems of this decadent phase of Western civilization, deconstructing and critiquing modernity and liberalism, through postcolonial studies, critical studies, and so on. Here is the problem: these efforts are very much part and parcel of this same decadence.

We think that by turning to Western academia and appropriating the jargon disseminated in university seminars we will be able to strike back against those who have inflicted harm upon this *ummah*. Rather, what is needed is going back to revelation, adopting and applying a Quranic epistemology, and then acting upon what we learn. These matters are not about the "othered", the "racialized", the "subalterns" speaking up against "whiteness". It is a question of *iman* and *tawheed* versus *kufr* and *shirk*, and it is a matter of living *tawheed* and striking back against *shirk*.

The author, who has his finger on the pulse of the decadent *jahili* world-system that has entrapped the Muslims, looks to revelation when offering his analyses. His observations are to the point and jargon-free, whilst at the same time touching upon very complex sociological issues related to the nation-state, modern medicine, technology, the genealogy of secularism, social rituals and habits, status symbols and social prestige, family erosion and atomization, economics, and other phenomena which lie at the heart of the modern

way of life.

In fact, I would say that the texts that lay before the reader represent a "sociology of *jahiliyah*" that is sorely needed and in which the author clearly demonstrates that the solutions to the problems facing humankind can only be based on turning to Allah and staying away from the shirk that is at the root of the *jahili* system currently burdening the world.

Though there is always a danger of getting "lost in analysis" when delving into these topics, understanding the ideological foundations of modern systems and institutions can increase our awareness of the ways that hidden manifestations of *kufr* infiltrate our lives. This has a twofold benefit; on one hand, it can give us a better understanding of how to move closer to the perfection of *tawheed*, and on the other, it can fortify our motivation to take action and implement our knowledge in order to elevate the word of Allah and debase the manifestations of *shirk* in our time.

I suspect that many readers will at first struggle with some of the ideas offered in these texts, mainly because they are seldom heard, but I am sure that most readers, given the chance, will just as quickly recognize and appreciate the value in the analyses. Some readers may disagree with points mentioned here, and I am among those who might have a different opinion or at least would prefer to suspend judgment on some of the issues discussed, but the author of these texts has been clear in stating that he is not offering his readership any *shar'i* rulings, nor does he claim to be qualified to be making them.

This, therefore, needs to be read as a valuable piece of far-reaching and thought-provoking social analysis that any Muslim can benefit from, and I am sure that anyone reading these texts will walk away utterly convinced by the main message of this work, summarized here from the essay titled "Deus Ex Machina":

"The struggle against *kufr* is first a means of obeying Allah, *subhanhu wa t'ala,* gaining His acceptance, and of freeing ourselves from the spiritual oppression of *shirk*; and second a means of defending the lives, honor, and wealth of the Muslims, which in turn is necessary for the elevation of the truth. This is the peak of Islam, because it is the culmination or height of all other acts of worship."

And Allah knows best.

Introduction

In the name of Allah, the Most Kind, the Most Merciful.

Allah, exalted be His mention, is the Supreme and the Majestic, and the One who is worthy of all praise. I testify that there is no god deserving of worship beside Him, and to Him is our final return. And I testify that Muhammed ibn Abdullah ibn Abdul Mutallib is the Messenger and Slave of Allah, and may peace and prayer be upon him and his family and his companions and those who follow them in righteousness until the last day.

There is nothing more worthy in this life than to seek nearness to Allah, whether it be through obeying Him, seeking knowledge of Him, or keeping the tongue moist with His remembrance, and indeed, this is the true purpose of our existence.

$$وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ$$

And I did not create the jinn and mankind except to worship Me.

To worship Allah correctly demands knowledge of Allah, for the gravest sin is to associate partners with Allah in our worship, and in order to avoid this pitfall, we must know what Allah is, and what he is not. One of the best ways to know Allah is to study and learn his sharia, because in *sharia* both the wisdom and the mercy of Allah are manifest. Obedience is part of worship, and obedience requires knowledge.

It was through studying *sharia* that the truth of Islam first became manifest to me. I grew up deeply troubled by the ills that I saw around me in my family and my homeland of America. I searched far and

wide, looking for something to bring peace to the turmoil within myself, which was an extension of the turmoil all around me.

Growing up in the peak of American capitalism, I developed a very critical view of the economic system I was living in, and I saw in socialism a potential solution to these problems. I traveled to study political and economic systems in Germany, as a guest of the German social state, in the hope that I could find some way to right these wrongs.

While in Germany, I was able to speak with a number of people who had grown up in both East and West Germany. I contrasted the impact the respective systems had on the people's psychology, manners, and morals. There were also relics everywhere of the failure of communism, and yet many of those with whom I studied were still convinced of the moral obligation of reviving Marxist ideology.

I also reflected deeply on counterculture movements and collectivist projects like communes. These radical projects seemed to offer an alternative to the prevailing destruction of the prevailing world order, yet after decades, most of had failed, and had been largely unsuccessful in modifying the trajectory of a civilization that seemed to be lost in a cancer-like consumerism.

As I was absorbed in these studies, I began to view Islam through the lens of social, political, and economic analysis. I realized that more than just a private spiritual practice, Islam represented a set of parameters for the governance of human societies. Looking at Islam as policy and analyzing the likely outcomes of implementing these policies, I found a balance between the dueling ideologies of capitalism and communism.

More than that, however, there was apparent in Islamic legislation a deep understanding of human nature, and clear solutions to the struggles that I witnessed in the world around me and in my own soul.

As an American of European ancestry, I had never felt quite at home in America; compared to Europeans, it felt like we were not deeply rooted. At the same time, I was haunted by some hereditary shame of how we had built the country through the mass killing of native Americans and enslaving of Africans. In living in Europe, some part of me wanted to understand what it was that had driven my ancestors to leave their homeland and participate in these crimes.

In Islam, solutions to layers of crises were visible. The modern environmental crisis was a result of mindless over-consumption, which was an attempt to fill the gap left by a great spiritual emptiness. Contemporary political and social crises, like the waves of immigrants drowning in the Mediterranean, were a symptom of systematic injustice based in a secular law which was repudiated by Islam. And the historical crises which had driven my own ancestors to leave Europe were related to the industrial revolution, itself a byproduct of the banking system and the legalization of usury.

Every problem I found in my analysis had a simple and elegant solution in Islam. Islam also seemed to have address all of the problems I found with alternative economic systems, like communism.

In studying *sharia*, it was as if I could feel the presence of a supremely wise, kind, generous, and loving intelligence. As I came to understand Islamic legislation, it became apparent that this legislation had the same character as all of the beauty and majesty I'd seen in nature; it was as if the same signature that could be found in the perfect proportions of plants and animals was also present in the prescriptions of *sharia* for both worship and government.

This understanding grew until I had no choice but to embrace Islam, and as I began dedicating more of my time to studying and practicing Islam, it continued to grow. Naturally, I wished to see the theoretical beauty of Islam implemented and put to work in confronting the issues that had troubled me about my culture and homeland, so I began to try

to communicate to my friends, family, and community the wisdom that I saw in Islam.

Many of these efforts are documented in another book, titled *I Wish My People Could Know*. In the course of trying to communicate this perspective, I realized that almost everyone I knew was unwilling to accept it, and in some cases rejected it even when I could see in their eyes that they recognized the truth. Presenting an additional challenge was the fact that part of the wisdom that I saw in Islam related to political, economic, legal, and military dimensions, which meant that advocating it was a direct threat to the status quo.

I began advocate support for Islamic political movements, and as a result was denounced to the police by many Americans, as well as some informants and infiltrators in America's Muslim community. Many people distanced themselves from me for fear that they would be placed on a "watch list" simply for associating with me. Events continued until at some point, I no longer felt welcome in my own country.

Not only did my family and nation largely reject my attempts to share with them what goodness I had found in Islam, I also found that the more I attempted to speak out against the evil I saw around me, the more their hostility toward me increased, to the extent where I felt I was constricted and attacked in my own practice of Islam.

In studying the history of my own family, I found that a number of my ancestors had been religious refugees from Northern Europe, among them a number of Quakers. Like myself, they had attempted to follow their conscience and follow a religion they believed to be closer to the truth, and had been persecuted and harassed by the authorities for it. Like my ancestors before me, I also sought to escape authorities that seemed to be intent on forcing all of humanity to conform to some kind of ungodly vision. At first I traveled for short periods to Muslim lands, hoping to gain a better understanding of Islam, but at some point

matters progressed to the point where I sought to stay permanently among the Muslims.

In traveling to the Muslim lands I was welcomed, accepted and treated with great kindness and generosity. I also experienced this while traveling before becoming a Muslim, and this kindness and compassion was a major factor which influenced me to begin study and learn more about Islam.

In traveling to different Muslim countries, from Morocco to Indonesia, I felt that I had found in the Muslim nation, or *ummah*, a community which embodied the values that had seemed to be missing in American society. For example, the austerity of fasting during Ramadan contrasted to the heavy overeating which I had known during the Thanksgiving and Christmas holidays. There was a much higher degree of family integrity, as opposed to my own family, where almost everyone was divorced. And most importantly, there was a clear understanding of the purpose of our existence, whereas life in America seemed to revolve around blindly seeking pleasure and gratification.

In a way, it was as if I had found in Islam a new family and a new nation. This did not mean that I cut ties with my blood family; rather, in many ways I grew closer to them, as Islam emphasizes maintaining the ties of kinship. Rather, I had discovered a spiritual brotherhood and a community that was much closer to the justice and temperance that had always seemed to be missing from my life.

In the Muslim lands I found the people were generally more amenable to the truth, but it seemed that the governments were even more violent in their repression of Islam than what I had seen in America. This was to be expected— the Prophet had warned us that with greater faith comes greater trials, and that a man would be tested according to his religion.

Worse than the fact that Muslims could be imprisoned and tortured for

simple matters like letting their beard grow or praying, or for speaking the truth about the government, was that I saw Muslims everywhere turning away from the beauty and wisdom of Islam, and turning their backs on their own culture and history. Many Muslims seemed to be entranced by what I knew to be the false promises of the American way of life.

This book represents a fundamental shift in my writing and thinking intended to address this problem. After several years attempting to communicate to Americans the good of Islam and having my attempts mostly rejected, I turned to trying communicate to Muslims the dangers of the American way of life, and more broadly, Western civilization.

In researching the history of my own family and Western political systems, I developed a clear understanding of "what went wrong," and how it related to the fundamental religious principles that had shaped our history. Just as I felt a duty to communicate the truth of Islam to my family and nation, I felt a duty to communicate the falsehood that had led my people astray to the Muslims, lest they fall into the same trap that I was struggling to escape.

Both of the inviting my people to Islam and warning the Muslims of this danger are part of the same process, commonly referred to in Islamic discourse as "enjoining good and forbidding evil." The essential problem which this book seeks to address is one of distortion. Today, our understanding of reality is manipulated, such that we perceive evil as being good, and good as being evil.

Among the topics addressed in the following essays are issues like the use of humanitarian aid to control, dominate, and humiliate entire nations. Thus, an evil action is dressed up as an act of charity and magnanimity. Likewise, Muslims who strive to oppose systemic injustice and corruption are labeled as "terrorists," such that the noble action of sacrificing one's life for the sake of the Almighty, in support

of goodness and truth, is made to appear as the most depraved and criminal act.

This book is a call to the Muslims, who are now my nation and my people, or *ummah*. This is the inspiration for the title of this collection; "Ya Ummati," means literally "O my nation!"

It is a call to listen, because this book, like the message brought by my master Muhammad ﷺ, consists of glad tidings and a warning. It carries glad tidings of the support and mercy of Allah, *subhanahu wa t'ala*, for those who accept the guidance of Islam and live according to it, and may Allah make us among them. And it contains a warning of the danger and deception of Western civilization, which has now proliferated across the Muslim lands.

Shifting the focus to speaking to the Muslims does not mean that I have given up on my family and the nation of my birth. Rather, all of the descendants of Adam are connected, and any act of goodness will ripple out and benefit all of humanity, just as any act of evil will ripple out and harm all of humanity. This reality is visible in the law which was given to Bani Israel:

$$
\text{مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفْسًۢا}
$$

$$
\text{بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا}
$$

$$
\text{وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا}
$$

Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely.

As described in the essay "Cultivating Love and Unity," the best means available for supporting our blood family is to support our spiritual family, the *ummah* of Muhammad ﷺ. This is because efforts expended reminding believers of the truth are vastly more fruitful than efforts expended warning those who reject the truth.

$$إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكْرَ وَخَشِىَ ٱلرَّحْمَـٰنَ بِٱلْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ$$

You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward.

The strength and health of the Muslim *ummah* has always been, and still is, the most powerful way to spread guidance and bring spiritual and material benefit to all of humanity.

Many of the following essays deal with analysis of the benefits of *sharia*. A cautionary note is necessary here. Analysis of the benefits of *sharia* can be a window to knowledge and understanding about the religion and about Allah. However, it can become dangerous if we start to confuse the benefits (*fawaid*) of the sharia with the purposes of the sharia (*maqasid*).

Whatever we can conceive of the wisdom behind a divine law is surely not the entirety of the wisdom. For example, we can say that the prohibition on adultery has the *benefit* of protecting families and lineage. However, if we say that the *reason* Allah prohibited *zina* is to protect families and lineage, we open the door to circumventing the sharia with human reason.

This approach is now propagated by some under the banner of *maqasid*

or "purposes" of *sharia*, or *maslaha* (public benefit), where the wisdom of the sharia can easily be sacrificed to mercenary human logic. Logic, like any tool, can be used for any purpose, whether to seek the truth and establish justice, or to follow desires and spread falsehood. Logic has a place in sharia, but as with any weapon or tool, the ways in which we use it must be constrained and defined by timeless wisdom of immutable divine revelation.

This book is divided into thematic sections, but in a way, this division contradicts the entire thesis of the book. An overarching theme throughout these essays is the fact that artificial divisions of knowledge are a form of deception which underpins the dominance of the liberal world order. It should be very clear to readers that the essays here defy any kind of neat division into conventional categories. The divisions are there mainly to assist readers who are seeking to read more about a specific topic, but the subject matter almost always overlaps multiple categories.

My hope is that this book will leave the readers more aware of the wisdom and mercy embodied by the revelation of Islam, and the ways that the modern world has deceived and distracted us into leaving something better for something worse. I ask Allah to make this book a means of increasing our awareness of the value of the *sunnah* and how to move closer to the authentic *sunnah* on the both the individual and collective levels. And I ask Allah to protect the readers from the mistakes and misconceptions contained in this text, which originate from the evil in my own soul or from my heedlessness, and to rectify my understanding

And all praise belongs to Allah, the Lord of the Worlds.

Aqeeda

The Christian Origins of Democratic Peace Theory

It's strange that the narrative of eternal peace among nations is still pushed by the United Nations. It's as if people believe that nation-states are not subject to the laws of nature; that they do not grow old and die like the individuals that comprise them.

The idea of working towards universal peace is rooted in a Christian doctrine inspired by Bible verses like Isaiah 11:6:

> "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

The verse goes on to describe "lions eating straw" like cattle. This is part of the inspiration for some Christian and Jews who believe in a thousand year long messianic age, characterized by peace and prosperity. This is the origin of the term "millenarianism."

A related Christian scriptural interpretation which implies a similar negation of the laws of nature is an American invention called "the rapture," which holds that it's possible to enter paradise without actually dying. Praise be to Allah, who revealed to us the truth:

$$كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ$$

"Every soul will taste death."[3]

There was never even consensus among Christians and Jews on the

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3 Surah Aal e Imran, 185

coming of the "kingdom of God on earth," because the prophecies are difficult to interpret, but millenarian ideas have had a huge influence on the trajectory of Western civilization. Post-millenarians believe that a golden age of peace will occur *before* 'Isa, *alaihi asalam*, returns to earth. Pre-millenarians, on the other hand, believe that the prophesied golden age will occur *after* the second coming.

George Bush Jr., for example, could be described as a post-millennarian. In his view, the war against Islam was an apocalyptic struggle between good and evil in which America would bring about an era of peace and prosperity before the return of 'Isa, *alaihi asalam*. US President Woodrow Wilson also held similar views, and this is part of what influenced him to push for the formation of the League of Nations, which eventually became the United Nations.

By contrast, pre-millenarians believe that it is only after the return of 'Isa, alaihi asalam, that this period of peace and prosperity can arrive, so post-millenarians like Bush are more likely to try to bring about the era of peace by their own efforts. This kind of thinking was one of the driving forces behind "democratic peace theory" which is one of the most common justifications for American imperialism. The theory states that no two democracies have ever gone to war with each other, so theoretically, if the whole world was ruled by democracy there would be no more war.

Marxism can also be seen as a vision of a post-millennial utopia achieved through the abolition of classes and private property. Likewise, Nazi ideology proposed to bring about utopia by engineering a master race imbued with all desirable human qualities. All of these ideologies have in common a rejection of the command of Allah, and a desire to make a "better world" on the basis of human power and ideas, rather than accepting the creation of Allah as it is.

It's possible to see analogues of this kind of thinking in other human relations with nature. One example is attempts to eradicate forest fires,

and another is the elimination of predators like wolves and lions. In the case of forest fires, suppressing naturally occurring fires leads to a buildup of dry, dead wood. With each year that passes without a fire, the risk of a devastating and uncontrollable blaze increases. When an artificially suppressed fire finally does occur, it is far worse than what would occur naturally if forest fires were accepted as a natural part of the forest's life cycle.

Likewise, the outright rejection of predators killing livestock and the total elimination of predators disturbs the balance of ecosystems, leading to an excess of grazing animals, damaging plant life and causing erosion. In both of these cases, a desire to prevent some specific harm inherent in nature eventually leads to a greater generalized harm.

While the *kuffar* are willing to recognize their mistakes in ecology, they have great difficulty accepting that these same rules apply to humans and human societies. This is partly because they are following their desires, but they have also lost the conceptual division between the human and the divine, and as such, they strive to achieve divine power and immortality through technology and the manipulation of nature. This is the main force driving the popularity of democratic peace theory.

The theory is simple enough to debunk for the one who is willing to use reason. Democracy is not viable for all of humanity, because it is highly resource intensive. This higher consumption rate relative to authoritarian systems is due to the amount of surplus resources required to educate a political class and enable them to engage in slow, complex and elaborate democratic political processes.

In Athens, the original democracy, this process depended on support from a huge, politically marginalized slave class. When Europe went into an extended period of relative resource scarcity after the fall of the Roman empire, democratic structures largely disappeared and did not reappear in the West until the advent of colonialism and the trans-

Atlantic slave trade.

This is why trying to build democratic governments in places like Afghanistan or Somalia is the height of stupidity. It's like planting a swamp tree in the desert— these governments are unequivocally doomed.

This rejection of nature is not desirable in any way— rather, those who reject the natural order are following false promises from Satan. A perpetual state of peace and prosperity leads to stagnation and weakness. Humans, deprived of hunger and difficulty, become soft and complacent, and bereft of meaning and purpose.

An absence of lions leads to degradation of the breeding stock of gazelles, as it is no longer only the strongest and healthiest that reproduce. Forests without fires are dominated by large trees which prevent light from reaching the forest floor, leading to a decline in biodiversity and a general decay of the forest ecosystem.

More importantly, when this logic is applied to the human condition, it diverts people from the remembrance of Allah. With no hardship or difficulty, people have no reason to cry out to Allah and ask for His help. The Prophet ﷺ said:

$$\text{سَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ أَنْ يُسْأَلَ}$$
$$\text{وَأَفْضَلُ الْعِبَادَةِ انْتِظَارُ الْفَرَجِ}$$

"Ask Allah for His favor. Verily, Allah Almighty loves to be asked and among the best acts of worship is to wait in expectation of relief." [4]

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4 Sunan at Tirmidhi, 3571

And he ﷺ said that the majority of the inhabitants of *jannah* are poor. The presence of poverty is a test by which some may excel and draw nearer to their Lord, and part of the purpose of our existence. Trying to eliminate the hardship with which Allah promises to test us is nothing less than rejecting the true purpose of our lives and the bounty of our Lord, *subhanahu wa t'ala*.

So with this "improving" the *kuffar* are doing, they are really corrupting the earth spiritually and materially in every way, and this is an apparent example of the same phenomena mention in the ayah:

$$\text{وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ}$$

And when they are told, "Do not spread corruption on earth," they answer, "We are but improving things!"[5]

The Deception of Individualism

Individualism, as a worldview and legal paradigm, is a lie. One of the best proofs of this is the ayah of *qisas* in which Allah prescribes the killing of a free man in retaliation for a free, a woman for a woman, and a slave for a slave.

$$\text{يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ}$$

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5 Surah Baqarah, 11

شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَٰلِكَ تَخْفِيفٌ
مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment.[6]

Tribes or extended families are, to a large extent, responsible for the actions of individuals. This is a much more sustainable form of governance, because it provides a low resource means of policing and social support based on the ties of kinship. Periods of civilizational decline like the one we live in are typically characterized by political fracturing, whereby larger political structures break up into smaller pieces. As blocs of power break apart, the small bits in between them are filled by tribes and gangs. With time, gangs become tribes.

Western individualism tries to portray punishing an individual for a crime committed by another member of their group as immoral. Yet in the US, for example, it is well understood among prison gangs that if someone from one gang kills someone from another gang, retaliation can be carried out against any member of the offending gang. This dynamic is visible throughout creation, and it is a natural tendency toward equilibrium.

The liberal worldview propagates the idea that we have somehow "evolved" beyond this perfect equilibrium, and no longer need it. This is a false promise from Satan, who promises that we can be free from

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6 Surah Baqarah, 178

hunger, poverty, and disease. Yet it is through hardship that we sense our weakness and become aware of our need for Allah. In other words, Satan wants to remove from us that which causes us to turn to Allah, so that we neglect the remembrance of Allah and think of ourselves as self-sufficient.

The idea that modern norms entail less violence, illness, or hardship is an illusion. The liberal world order has not reduced violence, poverty, or hunger. They have simply shifted to larger forms of organization where violence and misery are either hidden, transferred or deferred. Collective punishments still exist, but they have only been abstracted to the level of nation-states, as most tribes have now been subsumed by nations.

For example, Europe can be militarily weak because it is in a very tight alliance with America. Europe, for its part, focuses on social aspects of securing continued Western dominance on the global level, and so it seems to be less violent. The United States and Europe are two organs in the world system, each with its unique function.

The NATO treaty which formalizes the alliance between Europe and the US states that "an attack on one member of the treaty will be considered as an attack on all." Multiple NATO members attacked Afghanistan in response to the destruction of the two towers of New York, and engaged in violence on a massive scale against people who, for the most part, had nothing to do with the attack. This retaliation against the Muslims of Afghanistan. This was a clear punishment based on association.

Like international treaty organizations, *khilafa* is a form of super-organization. *Zakat* is the blood of the body of this organization, and the *bait al mal* (treasury) under the administration of the *khalifa* is the heart through which the blood flows. With no heart, there is no life in the body. We can see the reality of this in the hadith:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

The Messenger of Allah ﷺ said, *"The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever."*[7]

The deception of individualism is thus the idea that the foot of a transgressor may not be punished for a crime committed by his hand.

Allah describes exceeding the boundaries in the sacred months:

فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ

And who exceeds the boundaries against you, exceed the boundaries against them as they exceeded them against you.[8]

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

And there is life for you in qisas, O you who have understanding, that you may have taqwa[9]

The use of the word *tattaqun* is very interesting here. It points to the

7 Sahih al Bukhari, 6011
8 Surah Baqarah, 194
9 Surah Baqarah, 179

link between the *hudood* and *taqwa*. For example, when we think about committing a sin like *zina*, we are aware of the *hadd*. We also know it is an expiation for the sin. This gives us a limited but visceral understanding of the severity of the sin, since we know the punishment in the *akhira* is more severe than in *dunya*.

When we contemplate this, it imparts a sense of *taqwa* to us, as it gives us a feeling for the severity of the consequences of the sin, and the power of Allah's justice. Every instance of the implementation of the *hadd* punishments increases our awareness of this reality. There is tremendous benefit and reward associated with carrying out the *hadd* punishments, and the *taqwa* that can result from witnessing it is an indication of this blessing.

The situation with *qisas* is similar. Before a tribe engages in fighting, they all understand that the death of the one from the other tribe could mean the death of any one of them. This is a collective, yet very personal, responsibility. Ultimately, it acts as a very strong and clear deterrent to unnecessary violence.

Thus, both retaliation against transgression and the prescribed, public punishments are clear expressions of mercy. Individualism, as a paradigm, distorts the understanding of this mercy to invert the reality, making mercy seem like cruelty, and injustice seem like mercy.

In Search of a Better Life

When you read about migration from Africa to Europe, the migrants are often described as being "in search of a better life." It's assumed that "a better life" applies only to material standards; food, clothes, cars, houses, infrastructure. When I first went to Africa, though, it seemed to me that in many ways, the people had better lives than myself.

I was an only child, and spent countless hours of my youth alone, watching television or sitting on a computer. I had many toys, but often no one to play with.

When I went to any beach frequented by Europeans, I noticed that the people would try to avoid each other. If the beach was 2 miles long, the first group to arrive would go to one end; the second group would go to the opposite end. It was as if they were trying to get as far away from each other as possible.

I later traveled to Africa, where I visited a beach in Senegal outside of Dakar. It was a huge beach stretching miles in either direction, and I was amazed because of around 500 people on the beach, all were concentrated in one small stretch of the beach, perhaps 100 meters long. The water was packed with children all noisily playing and shouting. They all seemed to be, on average, quite a bit happier than a typical American or European child.

As a Muslim, I now realize that social contact has major benefits on overall emotional health and happiness. If I am angry or stressed, going to the masjid, exchanging *salams*, shaking hands, and checking in with my neighbors, and of course the *baraka* of the *salah* itself, always leaves me in a better mood, with more patience for whatever difficulty I am facing.

There is no question, although I am not as rich as I was before becoming Muslim, that my life is better as a Muslim. And yet, when you hear the media talking about *muhajireen*, you never hear phrases like "European Muslims are migrating to Syria in search of a better life." But that's exactly what they are doing.

This demonstrates how materialistic prevailing media narratives are. It also shows how false the image of media neutrality is. Materialism is an agenda in itself, and it is an agenda that directly supports the war efforts of the disbelievers. The will of a people to fight is directly

connected to their belief in the superiority of their way of life— their *deen*. Christians and Jews feel they are correct in waging war against Muslims, because they believe that their science, technology, and their morals have made the human condition better.

To implement Islam requires fighting, whereas following the way of life imposed upon us by the *kuffar* is easy and comfortable. Why bother with this struggle if our religion is not superior, or if it's enough to be a good Muslim in your private life, but submit to secularism and liberalism in every other aspect of our lives?

This is one of the reasons why the *kuffar* are so aggressive in bombing anyone who establishes *sharia.* They can't even allow for there to be a single example of Islam in action, because its superiority would be manifest. Even in the few brief instances where *sharia* is implemented, their media goes into overdrive misrepresenting and distorting the reality, all while consistently pushing a materialistic worldview. Meanwhile, the people on the ground will tell you that there is an astonishing level of security, and an upsurge in religiosity.

A powerful biblical principle which helped lead me to Islam is the idea that "you will know a tree by its fruit."[10] In Muslim lands, I saw the fruit of Islam in the faith and gratitude in people's eyes as they broke their fast during Ramadan, in the maintenance of the ties of kinship, in the mental health that comes along with strong and supportive families, and in the happiness and gratitude of simple and pure people living with very little.

Why was it, I wondered, that seemingly impoverished Muslims would seem so much happier than many of my friends and family in America? At first, I thought it might be cultural and have nothing to do with the religion, but then I traveled to Pakistan in the East, and Morocco and Mauritania in the West, and I saw similarities running

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10 A reference to Matthew, 7:16

through very different cultures. The answer is that our disconnection from our true purpose is at the root of our anxiety and sadness.

$$وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَىٰ$$

And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.[11]

Islam is a mercy sent to all humanity. The only truly "better life" is the life in which we are better able to worship Allah. The materialistic worldview constantly propagated by the media and educational systems of the *kuffar* is in itself a rejection of the true purpose of life, which is to worship our Lord. Materialistic thinking is very toxic, and yet it has become so pervasive that we hardly even notice it. Even Muslims who are affected by this thinking often unconsciously propagate materialistic ideas and judgments, unaware that they directly contradict Islam on a fundamental level.

In Surah al Kahf, Allah, *subhanahu wa t'ala,* tells us to stay in the company of those who remember Him frequently, and not to obey those who neglect the remembrance of Allah, and who follow their desires.

$$وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا$$

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11 Surah Taha, 124

وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ
أَمْرُهُ فُرُطًا

And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.[12]

We are all living today in a system where following desires has become the ordering principle of the entire world. All of the "human rights" that are continuously being pushed down our throats are nothing more than desires— the desire for life, the desire to eat, the desire to reproduce, and desires are the basis of the law, because people vote based on their desires. The elite bribe the public by fulfilling desires, and they do it only to stay in power in order to fulfill their own desires.

Truly blessed are the ones that refuse to obey these *awliya* of Satan who rule according to their desires, and seek instead to obey their Lord by commanding the good and forbidding the evil. This is what makes the Muslims the best *ummah* on earth.

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا
لَّهُم مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

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12 Surah Kahf, 24

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

This is why the one who tries to change the *sharia* or replace it with something else is not part of the *ummah* of Muhammed ﷺ. Islam is perfect guidance, and the *sharia* is its implementation and the basis of our identity as Muslims.

If our awareness of the deception of materialism and its false gods increases, we will see the light and the life of the path of Allah; how the hardship of that path burns away the impurities in the hearts of the believers and pushes them towards the remembrance of Allah, *subhanahu wa t'ala*, and reliance on Him alone. This is the true path to a better life.

<div dir="rtl">

وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

</div>

And whoever relies upon Allah - then He is sufficient for him.[13]

The Source of Faith

The basis of the religion of science is belief in the supremacy of the human intellect. If you believe in Allah, *subhanahu wa t'ala*, but believe that your faith proceeds from your intellect, you still fall into this trap.

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13 Surah Talaq, 3

Guidance comes from Allah:

$$وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ لِيُبَيِّنَ لَهُمْ ۖ فَيُضِلُّ
ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ$$

**And We sent not a Messenger except with the language of
his people, in order that he might make (the Message)
clear for them. Then Allah misleads whom He wills and
guides whom He wills. And He is the All-Mighty, the All-
Wise.[14]**

$$عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَثَلُ
الْبَيْتِ الَّذِي يُذْكَرُ اللَّهُ فِيهِ وَالْبَيْتِ الَّذِي لَا يُذْكَرُ اللَّهُ فِيهِ
مَثَلُ الْحَيِّ وَالْمَيِّتِ$$

The Prophet ﷺ said: *"The likeness of the house in which
Allah is remembered, and the house in which Allah is not
remembered, is that of the living and the dead."[15]*

Just as Allah sends water to revive the dead earth, Allah grants faith to
bring life to the heart. And it is Allah that causes the rain to fall:

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14 Surah Ibrahim, 14
15 Sahih Bukhari, 6044

$$ أَفَرَءَيْتُمُ ٱلْمَاءَ ٱلَّذِى تَشْرَبُونَ $$

$$ ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ نَحْنُ ٱلْمُنزِلُونَ $$

Consider the water which you drink.
Was it you that brought it down from the rain cloud or We?[16]

Allah is above the physical phenomenon of precipitation. Even if all of the physical conditions for precipitation and rain are present, He can withhold the rain. And even if all of the conditions for rain are absent, He can send rain by His will.

The guidance of Allah is independent from rational understanding of the Truth. Rational understanding may be one aspect of Allah's guidance, but it is never the source of guidance, just as a rain cloud is not the true source of rain. Allah may guide a person or increase them in faith by means of the intellect, or without it.

At times we may encounter some knowledge, or a rational argument which increases us in faith. At other times, it may be emotion that increases our faith. And nothing increases faith like witnessing *karamat*, or miracles, where Allah grants exceptions to the laws of physics.

Even witnessing miracles, though, is no guarantee of faith or guidance. The *kuffar* of Mecca witnessed the splitting of the moon and still did not believe. Ultimately, faith can only come from Allah. And so the Prophet ﷺ prayed:

$$ يَا مُقَلِّبَ القُلُوبِ ثَبِّت قَلْبِي عَلَى دِينِكَ $$

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16 Surah Waqia', 68-69

"O turner of hearts, set my heart firmly upon your religion."[17]

On social media, there is a big demand among the Muslims (especially in the English speaking space) for refutations of atheism.

This demand points to a need; Muslims in America are not very interested in refutations of Hinduism, because their faith is not attacked and threatened by Hinduism on a daily basis. The religion of science, however, is the dominant organizing principle of society, and this is the real meaning of "*deen*."

A "*Deen*" is the core logic of a society, a way of life. The deception of secularism is to reduce the definition of religion to a private spiritual practice. This means many Muslims are actually living according to a religion that contradicts Islam while trying to reconcile their lives with the teachings of the Quran and *sunnah*. This is an impossible task.

We are so infected by the religion of science, that we even seek to use it to repair our faith. When we are confronted with doubts, we seek reassurance in rational refutations of atheists, or scientific proofs of Islam.

That's not to say that this approach is not valuable or important; it is. But the problem is that this is only one means to increase our faith, and it is being given a level of importance which reflects the values of the dominant science religion.

Ibn Taymiyyah, *rahimullah*, said:

> "Faith increases by acts of obedience to Allah and decreases by acts of disobedience."[18]

How many times does Allah, *subhanhu wa t'ala*, command the believers

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17 Sunan at Tirmidhi, 3522

18 Sharh Al-Aqida Al-Wasitiyya 1/264

to struggle and fight in His path in His book? So we have generally abandoned obedience to Allah, *subhanhu wa t'ala*, and we find our *iman* is sinking. So what is the solution?

Well, what does the logic of society teach us to do? Turn to human reason to find the solution. The religion of science teaches us to use logic to destroy these doubts, just as we use antibiotics to kill diseases. Well, here's a logical and rational explanation of how supporting and participating in jihad can increase your *iman*, without referring to the Western academic and scientific establishment.

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوْءِ كَمَثَلِ صَاحِبِ الْمِسْكِ، وَكِيرِ الْحَدَّادِ، لاَ يَعْدَمُكَ مِنْ صَاحِبِ الْمِسْكِ إِمَّا تَشْتَرِيهِ، أَوْ تَجِدُ رِيحَهُ، وَكِيرُ الْحَدَّادِ يُحْرِقُ بَدَنَكَ أَوْ ثَوْبَكَ أَوْ تَجِدُ مِنْهُ رِيحًا خَبِيثَةً"

The Prophet ﷺ said: "*The example of a good companion in comparison with a bad one is like that of the musk seller and the blacksmith's bellows; from the first you would either buy musk or enjoy its good smell while the bellows would either burn your body or your clothes or you get a bad nasty smell thereof.*"[19]

We are affected by our surroundings, and guess what happens when you start to even *speak* in support of the *mujahideen* in our time? You will find yourself abandoned by all kinds of people. Even many of your family members will stop speaking to you out of fear of the government.

Is this a loss? Not at all. Rather, the people who are in love with *dunya*

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19 Sahih Bukhari, 2101

will go away from you, because they will fear that you might cause them to lose some of what they love. At the same time, those who fear Allah, *subhanahu wa t'ala*, more than they fear His creation will still sit with you, and the quality of your companions will increase dramatically.

If you stay on this path, there are a few things that might happen; you will face increasing trials; you might be harassed and insulted. You may have trouble finding work. You might be imprisoned. But if you look at the people insulting you, you'll find that being accepted by them would not help you in your religion.

You might find the job you were rejected from was filled with mixing with non-*mahram* women, and associated with other *haram* activities like *riba*, insurance, or supporting governments that are at war with Allah. If you go to prison, there's a few possibilities; they can put you in the general population, which means you can make *da'wah* to the prisoners, and you will find them in many cases much more receptive than the normal people outside the prison who are busy with *dunya*.

But the prison managers know this as well, so they may separate you from the general population and put you in a special area for religious Muslims, where the companionship of your brothers will increase you in *iman* and beneficial knowledge. And solitary confinement is probably the most difficult trial, but you will almost certainly spend much more time reciting and memorizing the book of Allah and making abundant *dhikr*.

From this persecution, you will come to hate the oppression of the *kuffar* and *munafiqeen* even more, and you may feel, if Allah wills, more willing to take the risks and endure the difficulty associated with emigration so as not to be in a position to be humiliated and abused by them any more.

These trials come in waves of difficulty and ease, ease and difficulty,

and the *only* way to pass through these trials is reliance on Allah. Each trial may be greater than the last, and will require deepening your trust and dependence on Allah. Each time the help of Allah arrives after your sincere supplications, it will also increase your faith, *in sha Allah*. And as your faith increases, so too will the difficulty of the trials.

عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ قُلْتُ يَا رَسُولَ اللهِ أَىُّ النَّاسِ أَشَدُّ بَلاَءً قَالَ: الأَنْبِيَاءُ ثُمَّ الأَمْثَلُ فَالأَمْثَلُ يُبْتَلَى الْعَبْدُ عَلَى حَسَبِ دِينِهِ فَإِنْ كَانَ فِي دِينِهِ صُلْبًا اشْتَدَّ بَلاَؤُهُ وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ ابْتُلِيَ عَلَى حَسَبِ دِينِهِ فَمَا يَبْرَحُ الْبَلاَءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الأَرْضِ وَمَا عَلَيْهِ مِنْ خَطِيئَةٍ

The Prophet ﷺ was asked: 'O Messenger of Allah, which people are most severely tested?' He replied: *'The Prophets, then the next best and the next best. A person is tested according to his religious commitment. If he is steadfast in his religious commitment, he will be tested more severely, and if he is frail in his religious commitment, his test will be according to his commitment. Trials will continue to afflict a person until they leave him walking on the earth with no sin on him.'*[20]

So the solution to weak *iman* is clear, but the reality is that most people don't want it. And Allah, *subhanhu wa t'ala*, said:

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20 Sunan ibn Majah, 4023

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيَكْفُرْ

And say, "The truth is from your Lord, so whoever wills - let them believe; and whoever wills - let them disbelieve."[21]

Making the choice to abandon *jihad* is an act of disobedience, and choosing disobedience is choosing to diminish in *iman*. Those who rationally think that they can benefit the *ummah* more by living a life of comfort and luxury than by sacrificing their life and wealth to establish the religion are simply using logic and reason to deceive themselves—just like the believers in the science religion. And Allah, *subhanhu wa t'ala,* says:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً

Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home).[22]

Stronger *iman* is one of the favors which Allah has granted to the *mujahideen* who strive sincerely in His path, and it is an indication of their status in the *akhira*. May Allah make us from the people of *iman* and the people of obedience to His command.

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21 Surah Kahf, 18
22 Surah Nisa, 95

Mixing the Divine and Human and the Cult of Youth

People tend to underestimate what a powerful impact fundamental beliefs can have on the world. This is part of why it's difficult for some to understand how someone who seems to have good character could be punished with hell because of wrong beliefs. It's not that good deeds performed by an idol worshiper don't count— it's that the severity of the sin of idolatry is such that it outweighs all of the good deeds.

Consider how much suffering a lack of faith, or misplaced faith, can cause. Many people who lack faith spend a lot of time worrying about the future, and as a result take actions to try to secure their future. This is a major factor that drives people to hoard wealth or amass power, and the process of seeking this wealth or power leads to a large number of criminal actions and wars. Conversely, someone who relies on Allah, *subhanahu wa t'ala*, will not have anxiety about the future, but rather can live according to the hadith:

عَنْ عُبَيْدِ اللَّهِ بْنِ مِحْصَنٍ الْخَطْمِيّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي سِرْبِهِ مُعَافًى فِي جَسَدِهِ عِنْدَهُ قُوتُ يَوْمِهِ فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا

'Ubaydullah ibn Mihsan reported that the Messenger of Allah, sal Allahu alaihi wa salam, said, *"Whoever among you wakes up secure in his property, healthy in his body, and he has his food for the day, it is as if he were given the entire world."*[23]

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23 Sunan at-Tirmidhi, 2346

The present world order is shaped primarily by a combination of Judeo-Christian and Greco-Roman beliefs. These belief systems, as most forms of polytheism, blur the line between the human and divine. Both Christians and Greco-Roman pagans worship humanoid statues, and both of them believe in the concept of the divine having children.

Likewise, the modern worldview of salvation through science is based on the notion that human beings have the power to reshape the natural order. There's an idea that disease, hunger, natural disasters, war, and even death itself can be negated by human ingenuity.

One of the most grotesque manifestations of this is the Western obsession with youth. Plastic surgery, face lifts, botox and even stem cell research are expressions of this desire to defy and overcome death and achieve eternal youth. This obsession has a theological antecedent — if you look at Christian iconography, one of the most common images is that of baby Jesus, which carries the concept of God as a child. The Western obsession with youth has a Biblical basis.

> 'And he said: "Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven."'[24]

Christian civilization is also obsessed with the concept of "child prodigies." This is also related to some notion of the divine manifesting in youth, in the form of children performing impressive feats of art or science. This may also be related to the deification of Jesus— one of the miracles of Jesus was the ability to speak articulately at a young age:

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24 Matthew 18:13

<div dir="rtl">

وَيُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا وَمِنَ ٱلصَّالِحِينَ

</div>

**He will speak to the people in the cradle and in maturity
and will be of the righteous.[25]**

The problem is that the word "genius" is derived from "jinn," which refers to an invisible entity which may or may not be malicious. In other words, this obsession can be an indirect path towards revering or worshiping demonic entities. For example, take child prodigy Amadeus Wolfgang Mozart. Already at a young age, Mozart was composing complex symphonies that outclassed the work of his adult contemporaries. He has now achieved a quasi-mythical status as an archetype of divine artistic inspiration for this reason.

However, if we look not only at the artistic prowess of his work but the broader social impact, there's nothing divine about it. His work dazzled audiences at a time when the rise of secularism was in full swing. This was a period in which the role of religion and worship in people's lives was relegated to the shadows, and music was one of the main areas where secularization was apparent.

There's a long tradition of a Satanic connection to musical ability — Giuseppi Tartini, composed a violin piece of astonishing technical difficulty around 300 years ago, and reportedly said that he was inspired by a vision of the devil playing violin at the foot of his bed. A century later, Nicolo Paganini, a famed violinist renowned for his skill, was rumored to have gained his ability through a pact with the devil.

Robert Johnson was an American guitarist and founder of Blues music as a genre. He is credited with being the major inspiration for the Rock and Roll genre, and he sung a song about selling his soul to the devil at a crossroads in exchange for musical ability. Bob Dylan also referenced the theme of the crossroads, and once referenced making a bargain

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25 Surah Al e Imran, 46

with a mysterious entity which resulted in him getting inspiration for his music.

Some famous inventors and scientists are also reported to have received demonic inspiration for their discoveries. An advisor to Queen Elizabeth, John Dee, spent much of his life communicating with invisible entities to derive scientific knowledge from them. He was one of the first proponents of an overseas British empire, and developed some of the mathematics and navigational techniques later used in the establishment of the British empire.

Later on Jack Parsons reported conducting a ritual in which he attempted to summon an entity named "Babylon" to help humans travel to the moon. He later developed a jet fuel which is used by NASA until today.

As Muslims, we know that there is an entire class of jinn, or demons, that try to dupe us into worshiping them or falling into idolatry by other means. The exact cause of child prodigies is unclear, but it can't be ruled out that some element of possession by jinn is involved. This phenomena, especially in combination with the portrayal of divine children, can certainly reinforce the notion of the divine contained within the human, which could ultimately help Satan to achieve his goal of drawing humanity away from the worship of Allah and towards the worship of other things.

Renewable Energy: False Promises of Immortality

The global economy is unsustainable in its present form. At the current pace, resources will eventually become more and more scarce until some kind of a gradual or sudden collapse takes place. The present

world order depends on the presumption that technological advancement will prevent this from happening.

The idea is that renewable energy will become more and more efficient until the entire world economy can run on it. Yet technological advancement itself is closely correlated to energy consumption. We've actually been using renewable energy very effectively for a long time. The nature which Allah, *subhanahu wa t'ala*, created is very efficient at capturing and conserving energy and making it available to humans. We access this energy in different forms, including plant and animal life.

Consider hydroelectric dams. They currently account for about 60% of renewable energy produced worldwide, but people rarely talk about the energy losses they cause. Damming rivers leads to a decline in soil fertility, because high quality silt is no longer deposited in floodplains by seasonal floods. Instead, synthetic fertilizers are manufactured and imported in a very energy intensive manner.

Likewise, solar farms block sunlight that could otherwise cause plants to grow underneath, which in turn could feed livestock and generate manure, milk, and meat. This doesn't happen in arid areas like deserts, of course, but desert areas are usually sparsely populated, so you have to solve the problem of transporting the energy over long distances. Currently, manufacturing, transporting, and installing this transmission infrastructure is a very energy intensive process.

All of this infrastructure, whether wind, solar, or hydroelectric, also has a limited lifespan. To continue operating it needs spare parts, lubrication, and repairs. The entire supply chain that makes this possible is completely dependent on non-renewable energy sources. Electric cars and even electric freight trucks are currently gaining popularity, but no viable alternatives exist for heavy industrial processes, mining, and large scale ocean freight.
When people try to argue that a fully renewable economy is viable,

they do so by looking at the pace of technological development over the last hundred years, and then extending that pace into the future. They usually overlook that these developments were entirely dependent on an explosion in the amount of available energy in the form of petroleum products.

There is no way this rate of growth in energy availability can continue, especially considering current demand levels and the rising cost of extraction. In other words, innovation is dependent on *excess* energy — people who are busy with bare subsistence cannot dedicate themselves to developing new technologies.

Even if we have large amounts of excess energy, the basic subsistence requirements of humanity are much larger than they were in the past. This means that even if the amount of available energy increases, there will not necessarily be enough to fuel innovation at the same rate we've seen in the past hundred years.

At the same time, innovation is getting more difficult and resource intensive. As time goes on, more researchers are required to achieve the same level of productivity growth achieved in the past. For example, doubling the capacity of computer chips today requires approximately 18 times more researchers than doubling the capacity of computer chips 50 years ago.[26]

These patterns are consistent across diverse fields including computers, agricultural productivity, and medical technology. All of this suggests that the likelihood of a miraculous technological breakthrough that makes renewable cargo ships or mining technology possible is extremely low, and grows lower as the demand for energy relative to supply rises.

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26 Bloom, et al. *Are Ideas Getting Harder to Find?* American Economic Review, 110(4): 1104–1144

Even assuming we create cargo ships and power mines with nuclear reactors, the world supply of uranium is estimated to last for less than 100 years *at present rates of consumption*. If we begin to power cargo ships and other heavy equipment with uranium, these supplies will dwindle more quickly.

Historical records of major civilizations also indicate that when energy extraction rates begin to decline, centralized concentrations of political power break up into fragments. These smaller units of organization are typically less capable of extracting energy and maintaining technology and the productive capacity to maintain technology. Allah asks:

أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا۟ ٱلْأَرْضَ وَعَمَرُوهَآ أَكْثَرَ مِمَّا عَمَرُوهَا وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَـٰتِ ۖ فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَـٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ

Have they not traveled through the earth and observed how was the end of those before them? They were greater than them in power, and they plowed the earth and built it up more than they have built it up, and their messengers came to them with clear evidences. And Allah would not ever have wronged them, but they were wronging themselves.[27]

The pyramids of Egypt, for example, are a feat of engineering that is in some ways unsurpassed until today. In spite of the great power and technological prowess that they had, their civilization collapsed, so

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27 Surah Rum, 9

how is it that people today somehow think this instance of technological civilization will continue to grow forever?

The promise of renewable energy somehow staving off a collapse is a complete lie. The idea that we will not have to face a reckoning for the wasteful lifestyle we are currently living is based on corrupt *aqeeda* in which the creation is assigned the attributes of the Creator, leading people to view material reality as infinite or everlasting.

This is the essence of Satanic deception, as with Iblis's promise to Adam in the Garden, when he promised Adam that if he violated Allah's command, he could become immortal.

$$\text{وَقَالَ مَا نَهَٰكُمَا رَبُّكُمَا عَنْ هَٰذِهِ ٱلشَّجَرَةِ إِلَّآ أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ ٱلْخَالِدِينَ}$$

He said, 'Your Lord did not forbid you this tree except that you become angels or become of the immortal.'[28]

Cultivating Love and Unity

Kindness and mercy towards the believers and harshness and strength towards the *kuffar* are evidence of sincerity and correct knowledge. So it is wise to seek knowledge from the people of *jihad*.

$$\text{وَٱلَّذِينَ جَاهَدُواْ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ}$$

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28 Surah al 'Araf, 20

And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.[29]

From kindness and mercy towards the believers is to avoid excessive disputing and arguing. Imam Shafi'i, *rahimullah*, said:

إِذَالَةِ العلمِ أن تناظر كلَّ من ناظرك وتُقاوِلَ كلَّ من قَاوَلَك

"Debating everyone who debates you and arguing with everyone who argues with you is degradation of knowledge."[30]

And Imam Malik, *rahimullah*, is reported to have said:

الجدال مع الناس ينزع بركات العلم من قلبه.

"Arguing with the people removes the blessing of knowledge from the heart."

Harshness towards the *kuffar* and gentleness towards the believers are interconnected. Someone who leaves off fighting the *kuffar* will become harsh with the believers, and someone who abandons kindness with the believers will become soft against the *kuffar*.

So if we are affected by excessive argument with the Muslims, one of the cures is to increase focus on fighting and combating the *kuffar*. If we find ourselves unmotivated to fight the *kuffar*, one solution is to

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29 Surah Ankebut, 69
30 Manaqib al-Shaafi'i lil-Bayhaqī, 2/151

cultivate mercy, love and compassion for the believers within ourselves. This can be accomplished by seeking to help and support Muslims who are in a vulnerable position, whether it be orphans, prisoners, or the poor.

In attempting to help these Muslims, we will become more aware of their suffering and its causes, and we will be more motivated to act to remove the root cause of the problem. The root cause of the problems we are facing in the world today is our failure to implement the command of Allah, and the spread of injustice, or *dhulm*, as a result—*shirk* being the foremost instance of *dhulm*.

Acts of kindness toward believers create a bond of love in both directions; for the one making *du'a* for his brother, and the one for whom the *du'a* is made. For the one giving a gift, and the one receiving it. As this compassion for the Muslims increases, its natural result is increasing enmity towards the ones who harm and attack Islam and the Muslims. So if you have difficulty with motivation to *jihad*, connect with your brothers and sisters who are facing difficulty.

Connect with them by making *du'a* for them, by supporting them materially, by offering words of support and kindness, by listening to the hardship they are facing, by informing other Muslims about their situation, and by trying to help improve their situation in any way you can. Then contemplate the causes of their hardship and how to relieve it.

The nature of love is that the stronger it grows, the more you hate whatever harms your beloved. If you claim to love someone, but do not hate injustice to be done to them, this is not a true or sincere love. This points to the wisdom and benefits of following the *sunnah*. For one, helping your Muslim brothers and sisters is in itself a powerful act of worship.

عَنِ ابنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عليْهِ وَسَلَّمَ قَالَ أَحَبُّ النَّاسِ إِلَى اللَّهِ أَنْفَعُهُمْ لِلنَّاسِ وَأَحَبُّ الأَعْمَالِ إِلَى اللَّهِ سُرُورٌ تُدْخِلُهُ عَلَى مُسْلِمٍ أَوْ تَكْشِفُ عَنْهُ كُرْبَةً أَوْ تَقْضِي عَنْهُ دِيناً أَوْ تَطْرُدُ عَنْهُ جُوعاً وَلَأَنْ أَمْشِيَ مَعَ أَخِيهِ فِي حَاجَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَكِفَ فِي هَذَا المَسْجِدِ يَعْنِي مَسْجِدَ المَدِينةِ شَهْراً وَمَنْ كَفَّ غَضَبهُ سَترَ اللَّهُ عَوْرَتهُ وَمَنْ كَظَمَ غَيْظَهُ وَلَوْ شَاءَ أَنْ يُمْضِيهُ أَمْضَاهُ مَلَأَ اللَّهُ عَزَّ وجَلَّ قَلْبَهُ أَمْناً يَوْمَ القِيَامَةِ وَمَنْ مَشَى مَعَ أَخِيهِ فِي حَاجَةٍ حَتَّى أَثْبَتَهَا لَهُ أَثْبَتَ اللَّهُ عَزَّ وجَلَّ قَدَمَهُ عَلَى الصِّرَاطِ يَوْمَ تَزِلُّ فِيهِ الأَقْدَامُ

Ibn Umar reported: The Prophet ﷺ said, "*The most beloved people to Allah are those who are most beneficial to people. The most beloved deed to Allah is to make a Muslim happy, or to remove one of his troubles, or to forgive his debt, or to feed his hunger. That I walk with a brother regarding a need is more beloved to me than that I seclude myself in this mosque in Medina for a month. Whoever swallows his anger, then Allah will conceal his faults. Whoever suppresses his rage, even though he could fulfill his anger if he wished, then Allah will secure his heart on the Day of Resurrection. Whoever walks with his brother regarding a need until he secures it for him, then Allah Almighty will make his footing firm across the bridge on the day when the*

footings are shaken."[31]

This support is also beneficial to our worldly lives. If you are facing any difficulties in your own life, helping and supporting your brothers and sisters in need can also help to resolve your problems.

The Prophet ﷺ said:

<div dir="rtl">

وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

</div>

"And Allah helps the servant as long as he helps his brother."[32]

Contrary to the claims of humanists, this harshness towards the disbelievers and kindness with the believers is actually the most compassionate course of action for all of humanity.

<div dir="rtl">

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ الْكِتَٰبِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَٰسِقُونَ

</div>

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.[33]

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31 al-Mu'jam al-Awsat, 6/139

32 Sahih Muslim, 2699

33 Surah Aal e Imran, 110

Even with the degraded state of the *ummah* today, the Muslims still are at the forefront of opposing the world's destructive *riba*-based economic system, preserving the integrity of the family, and opposing idolatry and materialism. A strong and healthy Muslim *ummah* is the best thing that can happen to humanity, because a strong *ummah* will act as a beacon of guidance and a proof of Islam, and a force for establishing morality and opposing immorality.

Secularism as a Weapon of War

The development of secularism was a necessary step in the war against Islam. After hundreds of years of fighting, it became clear that Christianity didn't have what it takes to defeat Islam on a moral or spiritual level. Christians, with financial support from Jews, first had to subjugate the world's pagan populations in South America, Africa, and Asia in order to gather enough resources develop an ideology capable of confronting Islam. This ideology is called secularism; it is the culmination of centuries of effort by Christians and Jews to prevail in their war against the Truth.

Islam is the perfection of religion, so it was necessary to develop an ideology which could claim superiority to the concept of religion itself. Christians and Jews did not truly gain total dominance over the Muslims until secularism was fully developed, because it is apparent to anyone who cares to see that going back to Christianity after Islam is a step backwards. It was necessary to invent an ideology that could claim to be more advanced than Islam— a religion which, like Islam, rendered all previous religions obsolete.

This superiority of Islam is manifest in the historic failure of Christians to ever convert Muslims to Christianity in large numbers. While many Christian countries freely embraced Islam, no Muslim country has ever converted to Christianity except through mass slaughter and exile. This

has nothing to do with laws of apostasy; in fact, Christian countries historically executed all converts to Islam, while Christians lived peacefully in Muslim lands for centuries. Christians have had more success in converting Muslims to secularism, however, than they ever did with Christianity. This is why depoliticized or democratic versions of "Islam" must be treated with extreme prejudice; these are wolves in sheep's clothing, variants of secularism dressed to look like Islam.

These distorted versions of Islam act like anesthesia. If someone is drugged in order to have a kidney stolen, they are usually drugged so they don't feel the knife cutting them. Likewise, Muslims don't realize they are losing their religion because these fake versions of Islam are there to soothe their conscience and tell them that they are "good Muslims," fulfilling all of their religious duties. Secular "Islam" works in harmony with the *kuffar* just as anesthesia works in harmony with the scalpel of the kidney thief.

There is a narration from the Prophet ﷺ that is useful for refuting these "Islamic" forms of secularism.

قَالَ النَّبِيُّ صلى الله عليه وسلم: وَأَنَا آمُرُكُمْ بِخَمْسٍ اللَّهُ أَمَرَنِي بِهِنَّ السَّمْعُ وَالطَّاعَةُ وَالْجِهَادُ وَالْهِجْرَةُ وَالْجَمَاعَةُ فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الإِسْلاَمِ مِنْ عُنُقِهِ إِلاَّ أَنْ يَرْجِعَ وَمَنِ ادَّعَى دَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جُثَا جَهَنَّمَ . فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ وَإِنْ صَلَّى وَصَامَ قَالَ:

وَإِنْ صَلَّى وَصَامَ فَادْعُوا بِدَعْوَى اللهِ الَّذِي سَمَّاكُمُ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللهِ

The Prophet ﷺ said: "*And I command you with five that Allah commanded me: Listening and obeying, jihad, hijra, and the jama'ah. For indeed whoever parts from the jama'ah the measure of a hand-span, then he has cast off the yoke of Islam from his neck, unless he returns. And whoever calls with the call of jahiliyyah then he is from the coals of Hell.*" A man said: "O Messenger of Allah! Even if he performs salat and fasts?" So he said: "*Even if he performs salat and fasts. So call with the call that Allah named you with: Muslims, believers, worshipers of Allah.*"[34]

This hadith explains that one can leave Islam, in spite of praying and fasting, simply by separating from the *jama'ah* and calling the call of *jahiliyya*. The meaning of the call of *jahiliyya* is clarified in another hadith.

كُنَّا فِي غَزَاةٍ - قَالَ سُفْيَانُ: مَرَّةً فِي جَيْشٍ - فَكَسَعَ - رَجُلٌ مِنَ الْمُهَاجِرِينَ، رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّ: يَا لَلْأَنْصَارِ، وَقَالَ الْمُهَاجِرِيُّ: يَا لَلْمُهَاجِرِينَ، فَسَمِعَ ذَلِكَ رَسُولُ اللهِ صَلَّى اللهُ عليه وسَلَّمَ فَقَالَ: مَا بَالُ دَعْوَى الجَاهِلِيَّةِ قَالوا: يَا رَسولَ اللهِ، كَسَعَ رجُلٌ مِنَ المُهَاجِرِينَ رَجُلًا مِنَ الأَنْصَارِ، فَقالَ: دَعُوهَا فإنَّهَا مُنْتِنَةٌ

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34 Jami at-Tirmidhi, 2863

فَسَمِعَ بذلك عبدُ اللهِ بنُ أُبَيٍّ، فقالَ: فعلُوهَا، أما واللهِ لَئِنْ رَجَعْنَا إلى المَدِينةِ لَيُخْرِجَنَّ الأعَزُّ منها الأذَلَّ، فَبَلَغَ النبيَّ صَلَّى اللهُ عليه وسلَّمَ فَقَامَ عُمَرُ فَقَالَ: يا رَسولَ اللهِ: دَعْنِي أَضْرِبْ عُنُقَ هذا المُنَافِقِ، فَقَالَ النبيُّ صَلَّى اللهُ عليه وسلَّمَ: دَعْه، لا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ وكَانتِ الأَنْصَارُ أَكْثَرَ مِنَ المُهَاجِرِينَ حِينَ قَدِمُوا المَدِينَةَ، ثُمَّ إنَّ المُهَاجِرِينَ كَثُرُوا بَعْدُ

Jabir ibn Abdullah, radhi Allahu anhu, related 'We were in a Ghazwa (Sufyan once said, in an army) and a man from the emigrants kicked an Ansari man (on the buttocks with his foot). The Ansari man said, "O the Ansar! (Help!)" and the emigrant said. "O the emigrants! (Help!) Allah's Messenger ﷺ heard that and said, "*What is this call for, which is characteristic of the period of ignorance?*" They said, "O Allah's Messenger! A man from the emigrants kicked one of the Ansar (on the buttocks with his foot)." Allah's Messenger said, "*Leave it (that call) as is a detestable thing.*" `Abdullah bin Ubai heard that and said, 'Have the (the emigrants) done so? By Allah, if we return Medina, surely, the more honorable will expel therefrom the meaner." When this statement reached the Prophet. `Umar got up and said, "O Allah's Messenger! Let me chop off the head of this hypocrite (`Abdullah bin Ubai)!" The Prophet ﷺ said "*Leave him, lest the people say that Muhammad kills his companions.*" The Ansar were then more in number than the emigrants when the latter came to Medina, but later on the

emigrants increased.'[35]

This illustrates that the meaning of the "call to *jahiliyyah*" is calling to allegiance or loyalty on the basis of something other than Islam, whether it be nationality, tribe, or ethnicity. The Prophet ﷺ instructed us instead to identify as Muslims, believers and servants of Allah, and to base our identity on this distinction on the most fundamental level.

By this, we can understand that secularism is the creed (*aqeeda*) of the religion of modernity, while nationalism is its legal expression (*fiqh*). Thus, the one who calls to nationalism is one who has internalized the beliefs of secularism. So, in fact, nationalism and secularism are inseparable from each other. Ideology is ultimately inseparable from identity, so the development of secularism roughly parallels the development of nationalism.

Thus, an understanding of Islam which is compatible with nationalism will also, sooner or later, become compatible with secularism. This is because the international order is secular, and any embrace of nationalism entails embracing a place within that order.

Resolving Difficulty

There are a few simple steps that can resolve any difficulty in your life:

1. Read the Quran.
2. Watch for the commands of Allah.
3. Implement them in your life.
4. If the difficulty persists, return to step 1.

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35 Sahih al Bukhari, 4905

The evidence for this is Allah's statement:

$$\text{وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا}$$

And whoever fears Allah, He will make for him a way out.[36]

Obeying Allah in His commands and prohibitions is the evidence of *taqwa*. That obedience to Allah is a path out of difficulty is not only a reality related to the *ghayb*; it's also an apparent reality. Many times our problems are actually attitude problems.

Many conflicts with family can be solved with patience and gratitude. Gratitude for the good in them leads to patience with the bad in them. Obeying Allah increases faith. Ibn al Qayyim, *rahimullah*, said

"*Iman* is two halves; half is patience and half is gratitude."[37]

Another was in which this dynamic is visible is that it makes our problems seem so insignificant that they don't even seem like problems any more. If we are busy with *sadaqa* or *jihad* or helping weak and oppressed Muslims or other acts of obedience, our focus shifts to those in much worse circumstances than our own. In this way, a difficulty may remain externally, but our internal condition is that we have exited from it, because it is no longer difficult to bear when compared to what others are facing.

Sometimes our lack of acceptance of a situation harms us more than a difficult situation itself. A very concrete example of this are cases of heavily intoxicated people miraculously emerging from car accidents. There are numerous reports of accidents where drunk or unconscious

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36 Surah Talaq, 2
37 Tools for the Patient and Provision for the Thankful by ibn al Qayyim

people survived unharmed while the sober passengers died. This is because injuries can be caused by the way a person responds to an event. Someone in a state of relaxation is less likely to be injured than someone in a state of tension. So trust in Allah is actual visible protection.

Of course this doesn't mean it's okay to drink alcohol; Allah told us there is benefit in it, but its harm is greater than its benefit. This same effect can be achieved, however, through strong iman.

Allah is الظاهر (*adh-Dhahir*) and الباطن (*al Baatin*) - the Manifest and the Hidden. The signs of Allah's favor are everywhere to see, but it requires patience and gratitude to see them.

$$إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ$$

In that are signs for every patient, grateful one.[38]

And what we cannot see is much greater.

$$والحمد لله رب العالمين$$

The High Priests of Secularism

Opposing the ruling classes of the liberal world order necessarily means opposing the intellectual and moral precepts upon which their power is based. Liberalism's appeal is based on the idea that science and technology bring improvements in standard of living and the realization of human potential, and that liberalism is the most effective system for realizing these benefits.

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38 Surah Ibrahim, 5

On a moral level, this is seen to be a sign of superiority because relieving human suffering is understood as be a fundamentally good moral action. In a specific sense, this is true, but in a generalized and unlimited sense, it is completely wrong on at least two levels.

First, suffering can carry spiritual benefit, which is why the highest degree of faith is to be pleased with Allah's decree, even when it entails hardship. Hardship is one way that Allah calls us to turn to Him and repent. In fact, the *sahaba*, *radhi Allahu anhum*, would become afraid if they did not get sick for a long period of time, because they feared it might be a sign that Allah was deferring their punishment to the next world. This is because suffering in this world can be a purification and an expiation for our sins.

Suffering is not something to seek out, but it's not something to attempt to eliminate or avoid entirely either— to attempt to eradicate suffering entirely is a rejection of Allah's decree.

وَلَنَبْلُوَنَّكُم بِشَىْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.[39]

Viewing human societies and other facets of nature as systems, destruction has a vitalizing and renewing effect, and suppressing it leads to stagnation and decay. There's no need to invite suffering, but speaking the truth and striving to act according to it naturally brings its

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39 Surah Baqarah, 155

fair share of hardship. This was the case with the prophets and saints of the past, and it remains the case today.

The idea of eliminating suffering is core to the United Nations, which seeks to eliminate hunger, disease, war, and poverty, an idea based in Christian doctrines of post-millennarianism, exemplified by Woodrow Wilson's appeals to "progressive" Christians during the formation of the League of Nations.

Secondly, modern technology is a failure even according to the twisted standards of the modern secular, Judeo-Christian-pagan world order, because it does not actually relieve suffering, but only transfers it. Air conditioning is a good example of this logic of transferring suffering. Air conditioning can cool the interior of a building. This makes the interior of the building more comfortable, providing relief to the people inside of it.

However, large amounts of waste heat are generated in the process and expelled into the outside air, making it even hotter outside. The effect of one air conditioner is infinitesimal, but millions of air conditioners combined contribute to an overall process of warming. Warmer air worldwide contributes to the intensity and frequency of extreme weather conditions like flooding, droughts, wildfires, and storms which cause a lot of suffering. To make matters worse, as the world heats up, there is more pressure on the people to buy air conditioners.

This suffering is deferred into the future, but other suffering is also hidden in the past. It was only possible to develop air conditioners using surpluses of wealth that required causing extreme suffering to millions of people, and the viability of the global economy still depends on cruel, exploitative labor practices.

If nationalism as a legal paradigm were dismantled, regional wage disparities would level out, resulting in better living conditions for most of the world's people, but this would also render most

multinational technology corporations unprofitable. So this illusion of moral superiority depends on amplifying the significance of what humans can perceive, and denying the relevance or existence of what is beyond our perception. It also requires systematic deception in the form of deliberately covering up some facts while emphasizing others.

To summarize, by disobeying Allah and rejecting the truth, humans destroy themselves.

The Dual Crises of Takfir and Nationalism.

The "universal" declaration of human rights states that:

1) Everyone has the right to a nationality.

2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

In Islam, rights are derived from religion. The status of Muslims is distinct from the status of *ahl ul dhimma*, which is distinct from *ahl ul 'ahd*, which is distinct from the status of *ahl ul harb*. Among these, there is a distinction between *ahl ul kitab* and other *mushrikeen*.[40] Nationalism replaces this system, and is thus a new invention in both Islam and other religions.

In Islamic jurisprudence, there is no difference between betraying your

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40 *Ahl ul dhimma* refers to non-Muslim subjects of an Islamic state who pay *jizya* and are protected under *sharia*. *Ahl ul 'ahd* refers to non-Muslim people who have a treaty with the Muslims. *Ahl ul harb* refers to non-Muslim people with no treaty with the Muslims. *Ahl ul kitab* refers to Christians and Jews.

country and betraying your *deen*. Treason and apostasy do not exist as separate crimes. This is more suitable to the nature of reality; any betrayal of the true religion is a betrayal of the homeland, because Islam is a mercy to the entire universe. Choosing to reject Islam means to betray both your homeland and your people.

Takfir is thus a method of defining someone who is a clear enemy to the *ummah*, whether by word or deed. This is similar to how the body's immune system identifies a cell that has become cancerous or an infection, and terminates it before the disease spreads.

The condition of Islam is one of justice, unity, and leadership, while the condition of ignorance is one of tribalistic anarchy and injustice. The basis of *jahiliyyah* is acting based upon desires, pride, loyalty to kin, or other worldly interests, while in Islam, life is structured according to obedience to Allah and seeking the well being of all in this world hereafter.

The basis of the unity of a group is the strength of its identity. The stronger a sense of shared identity becomes, the stronger the bond between members of a group will become. This shared identity depends strongly on the definition of the *other*, and *takfir* is how we define the *other*. *Takfir* is fundamental to the maintenance of Islamic identity. *Takfir* defines someone who has committed manifest disbelief in Allah, and cannot exist in harmony with an Islamic system.

The Muslim *ummah* is facing two crises; one is the rampant spread of nationalism as a basis for identity, rather than Islam. The other is a crisis of *takfir* in response to modern maladies like nationalism, whereby many Muslims go too far in attempting to defend and preserve Islam.

The crises of *takfir* and nationalism are intimately related. Both relate directly to an underlying identity crisis. Maintaining a clear definition of Islamic identity is integral to the strength of the *ummah*, so the

condition of weakness and humiliation in which the Muslims are currently living is partly a result of this identity crisis. Both nationalism and *takfir* are seen as ways to seek honor and security — one by seeking an alternative to Islamic identity, and the other by seeking to restore the strength and integrity of Islamic identity.

Even recently, the boundary which defined Islamic identity in a political sense was maintained. For example, just a few hundred years ago, *kuffar* were not allowed to travel through the Red Sea by ship because it was understood that allowing them this close to the Two Holy Mosques would be a form of contamination.

Ideas and ideologies foreign to Islam have penetrated the hearts and minds of the Muslims to such an extent that some Muslims have gotten into the habit of *takfir* on Muslims, so that they do this very easily and lightly, although it is essentially passing a death sentence on them. This is one extreme of this crisis, while the on the other extreme are those who assign rights that belong to Islam and the Muslims to their nation and those who share their nationality instead. Resolving these crises is dependent on the reconstitution of Islam as a political entity, because a common identity depends on common interests.

In relation to *takfir*, this is a delicate issue. The Prophet ﷺ said:

وَأَنَا آمُرُكُمْ بِخَمْسٍ بِخَمْسٍ اللَّهُ أَمَرَنِي بِهِنَّ السَّمْعُ وَالطَّاعَةُ وَالْجِهَادُ وَالْهِجْرَةُ وَالْجَمَاعَةُ فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الإِسْلامِ مِنْ عُنُقِهِ إِلاَّ أَنْ يَرْجِعَ وَمَنِ ادَّعَى دَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جُثَا جَهَنَّمَ " . فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ وَإِنْ صَلَّى وَصَامَ قَالَ " وَإِنْ صَلَّى وَصَامَ فَادْعُوا بِدَعْوَى اللَّهِ

الَّذِي سَمَّاكُمُ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ " . هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ . قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْحَارِثُ الْأَشْعَرِيُّ لَهُ صُحْبَةٌ وَلَهُ غَيْرُ هَذَا الْحَدِيثِ .

"And I command you with five that Allah commanded me: Listening and obeying, jihad, hijrah, and the jama'ah. For indeed whoever parts from the jama'ah the measure of a hand-span, then he has cast off the yoke of Islam from his neck, unless he returns. And whoever calls with the call of jahiliyyah then he is from the coals of Hell." A man said: "O Messenger of Allah! Even if he performs salat and fasts?" So he said: "Even if he performs salat and fasts. So call with the call that Allah named you with: Muslims, believers, worshipers of Allah."[41]

The differences of opinion of the definition of the *jama'ah* are very important here. In one sense, the *jama'ah*, in the *shari'* sense, is understood as the unified political entity which encompasses and represents the main body of the Muslims. If we understand that a small group of Muslims is *the jama'ah*, it can easily lead to *takfir* of other groups, as we end up equating a single group to Islam itself.

At the same time, there are many Muslims with *iman* living within nation-states. This can lead to some conceptual challenges. For example, Abu Bakr Shekau, the leader of *Jamaat Ahlus Sunnah li-Dawah wal Jihad* in Nigeria, insisted that a person must either identify as Muslim or Nigerian. If the bond of loyalty is foundational to identity, which is foundational to Islam, it logically follows that one whose identity is based upon a bond of loyalty other than Islam cannot be a Muslim.

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41 Jami' at-Tirmidhi, 2863

The Prophet ﷺ dissociated himself from and freed himself of responsibility for Muslims who settled among the *mushrikeen*.

$$\text{" أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بين أَظْهُرِ المُشْرِكينَ "}.$$

"I am free from every Muslim who settles among the mushrikeen."[42]

He ﷺ wanted to make it clear that if Muslims were killed in the battles, he was not responsible for their deaths. Of course, since nationalism has been imposed on most of the *ummah* by force, rather than by choice, Shekau's stance is problematic, to say the least. On the other extreme, during the Rabaa massacre in Egypt, government scholars labeled the pro-Ikhwan[43] protesters as *khawarij* — meaning "those who go out." This is based on an understanding of the nation-state as being *the jama'ah*. Since the Ikhwan opposed the state, they were labeled as having "gone out" of the *jama'ah*.

Discussions of *takfir* have taken on much importance in our time, because the reestablishment of an Islamic polity requires negotiating the boundaries of identity. *Takfir* acts as a filter for the constituent members of the *jama'ah*, and is a major active force in shaping the character of the *jama'ah*. It's very important, then, to seek a careful balance when defining the boundaries of Islamic identity; if an approach is too tight, it will lead to isolation from the general masses of Muslims, and if it is too loose it will lead to a lack of cohesion and catastrophic internal dissension.

One should not be disappointed when efforts to unify the ranks of the Muslims fail, just as one should not be despair at military defeats in

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42 Sunan Abi Dawud, 2645

43 Refers to al Ikhwan al Muslimin, known in English as "the Muslim Brotherhood," an organization dedicated to establishing Islamic government.

jihad. These actions entail striving towards a goal, but first and foremost, they are acts of worship. In reality, we know that the goal of unity will not be achieved, because the Prophet ﷺ said:

<div dir="rtl">

سَأَلْتُ رَبِّي ثَلاثًا فَأَعْطَانِي ثِنْتَيْنِ ومَنَعَنِي واحِدَةً سَأَلْتُ"
رَبِّي أَنْ لاَ يُهْلِكَ أُمَّتِي بِالسَّنَةِ فَأَعْطَانِيهَا وَسَأَلْتُهُ أَنْ لاَ
يُهْلِكَ أُمَّتِي بِالْغَرَقِ فَأَعْطَانِيهَا وَسَأَلْتُهُ أَنْ لاَ يَجْعَلَ بَأْسَهُمْ
بيْنَهُم فَمَنَعَنِيهَا " .

</div>

"I asked my Lord three things and He has granted me two but has withheld one. I asked my Lord that my ummah should not be destroyed because of prevailing famine and He granted this to me. And I asked my Lord, that my ummah should not be destroyed by drowning (by deluge) and He granted this to me. And I asked my Lord that my ummah not be destroyed by fighting among themselves, but He did not grant it to me (peace be upon him)."[44]

Nonetheless, it is upon us to work towards unity, and these efforts carry their own benefit and their own reward, regardless of the outcome.

Apostasy, Treason, and the Excuse of Ignorance

Treason is a useful, but incomplete, analogue when explaining the rulings of apostasy to a new Muslim. In studying the issue of executing

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44 Sahih Muslim, 2890

apostates, I found many analogues in Christian history, and I came to understand that the killing of heretics by the Church in medieval Europe was necessary to preserve the social order, since religion was the basis of peace and security. In the modern system, it is the nation-state and its symbols that are worshiped, so to betray your country is one of the worst crimes imaginable. Betraying the nation in a system of nationalism is a clear and present threat to the prevailing public order, just as heresy threatens the public order in a system based upon religion.

There's no question that the breakdown of the social order leads to much evil and killing, as with the reign of terror that accompanied the fall of the French monarchy. Heretical "enlightenment" thinkers like Voltaire and Rousseau were instrumental in shaping these events, so there's no question the Church would have been as justified in executing them as they would be in executing a murderer. And indeed, that's what would have happened to the likes of Voltaire and Rousseau a few hundred years earlier, when Europe had not yet drifted so far from Christianity. The motto goes "a small amount of prevention is better than a large amount of cure."

After coming to this understanding, it was very easy for me to accept the line of thinking that many of the regimes ruling over Muslim majority lands had, generally speaking, fallen into apostasy. The signs of the betrayal of Islam and the Muslims and their service to hostile interests are abundant and apparent for those who care to see, and it was also plain to see that this betrayal was resulting in much killing and corruption.

For the same reason, however, it has never been easy for me to accept individual *takfir* of every individual belonging to a governments, especially after living in the Muslim lands and seeing the condition of the people. This goes more so for those who are apparently striving to establish Islam, even if they are very far from the *sunnah* in their methodology and have many flaws in their *aqeeda*.

It's clear to me that participating in the colonial governments the *kuffar* constructed to rule over the Muslims is a betrayal of the religion. But I can also see that this is not clear to many of those participating in these governments— in fact, in many cases, if ordinary people realized the extent to which they are complicit to an agenda of their enemies, they would change their actions.

As far as the comparison to treason goes, it is also complicated by the absence of a unified Muslim polity. The sharia protects us in the *dunya* and *akhira*, yet once we are embedded in the global secular order, it is challenging secularism which becomes the true heresy and the main threat to the public order. So confined to the nation-state, it can seem that preservation of a secular order serves the interests of the Muslims.

So it can appear to someone that betrayal of Islam is actually defense of Islam. In fact, the systems installed over the Muslims were designed with precisely the intent of convincing Muslims to participate in the colonial projects of their enemies. Are the one who participates in this betrayal with awareness and the one who does so without realizing it equal?

Absolutely not, and the one thinks they are has not grasped the essence of Islam.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "
لَمَّا قَضَى اللَّهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ عَلَى نَفْسِهِ، فَهُوَ
مَوْضُوعٌ عِنْدَه: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي"

Abu Hurayrah, *radhi Allahu anhu*, related that the Prophet

ﷺ said *"When Allah decreed the Creation He pledged Himself by writing in His book which is laid down with Him: My mercy prevails over my wrath."*[45]

عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ وَضَعَ عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ

Ibn Abbas, *radhi Allahu anhu*, reported that the Prophet ﷺ said, *"Verily, Allah has overlooked for my nation their honest mistakes, forgetfulness, and what they are forced into doing."*[46]

It's also detrimental treat ignorant Muslims who become unwitting agents of the enemies of Islam the same as those who willingly betray Islam and the Muslims. The sincere Muslims embedded in systems of *kufr*, but who are deceived by them, can be the greatest assets in the struggle to reestablish Islam, because they understand the operation of systems of *kufr* and are well positioned to oppose them.

This doesn't mean to participate in these systems and play by their rules, but rather to either provide information to those fighting them from the outside, or by leaving and building institutions capable of exploiting the weaknesses of the occupation governments. For example, having informants inside of the Iraqi government was one of the reasons for ISIS's success in taking over territory in Iraq. Likewise, in the Afghanistan war, so-called "green on blue" attacks played an important role in disrupting the capacity for US-Afghan cooperation.

The concept of establishing proof, or *hujjah*, on the Muslim who has fallen into an action which amounts to apostasy is thus also very important in the modern context.

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45 Sahih al Jama'a, 5214

46 Sunan ibn Majah, 2045

In *fiqh*, this principle states that the apostate is to be warned and given a chance to repent before the punishment for apostasy is carried out. Typically, this would be implemented by the Islamic authorities, but in the modern context, it is often whole governments that have betrayed Islam by choosing to side with invading forces.

Even in a modern asymmetric warfare context, establishing proof can act as a way of filtering and distinguishing who is simply ignorant of the reality of a situation and who has genuinely chosen to betray their religion. By communicating this warning, it can be possible to determine who is an obstinate enemy, and at the same time recruit supporters from the ranks of treacherous governments.

On the Meaning of 'Awliya'

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ

O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.[47]

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47 Surah Maida, 51

Considering that this ayah deals with a matter of *iman* and *kufr*, the definition of "*awliya*" (translated here as "allies") deserves attention. Looking at the *tafsir* of the ayah, it seems that some of the *sahaba*, *radhi Allahu anhum*, understood the definition relatively broadly. Ibn Abbas, *radhi Allahu anhu*, said that to take them as *awliya* means to seek help or assistance from them.

The *tafsir* of ibn Kathir, *rahimullah*, mentions a story about Umar, *radhi Allahu anhu*. Ibn Abu Hatim recorded that Umar asked Abu Musa al Ash'ari to help with a document, and Abu Musa had a Christian scribe. Umar was impressed with his work so asked Abu Musa to bring him to the masjid to record something else. Abu Musa said he can't because he is not pure. So Umar realized that he wass Christian, and he became angry and quoted the ayah **"O you who believe, do not the Jews and Christians as allies..."** and then banished the scribe from Medina. This shows that Umar's understanding was that to have a Christian employee could fall under the definition of *mawala*.

It is also related in the *tafsir* of Tabari, *rahimullah*, that Harun ibn Ibrahim asked ibn Sirin, *rahimullah*, about a man who sold his house to a Christian, and ibn Sirin quoted the ayah **"O you who have believed, do not take the Jews and Christians as allies…"** This attitude is shocking when we consider the depth of dependence of the Muslims on the *mushrikeen* today. Most Muslim countries have entered into some kind of military defense pact with the *kuffar*, and depend heavily on them for imports, education, and consulting services.

Muslims living in the West depend entirely on the security and services provided by disbelieving governments. The economic opportunities that are the main attraction for migrating there are also a service provided by the legal framework and trade networks established by the international order of liberalism, which itself depends on subjugating Islam.

The nations that provide the services afforded by this order are

attacking Islam and the Muslims on many levels. Some nations, like the United States, are active in bombing, abducting, torturing, and killing Muslims as part of the "war on terror." Other nations, like Germany and Scandinavia, contribute to the war through social programs that attack Islam by promoting modernist, industrial and post-industrial visions of social relations, and indoctrinating people to believe that un-Islamic values are universal and transcendent.

These imperial programs are part of maintaining the West's dominance, which is necessary to maintain the level of affluence which makes living in the West desirable for Muslims. In this sense, Muslims living in the West, or those who are beneficiaries of regimes allied with the West, are directly sharing in the profits of a war against Islam. They thus have strong material incentives not to oppose this world order which systematically oppresses and victimizes Muslims and assaults the foundations of Islam.

This is why it's beneficial to reflect on the fact that the first generations of Muslims feared Allah so much regarding this command that they disliked even to take support and help from Christians and Jews in ways that we regard today as absolutely permissible. Striving to imitate this sentiment will also surely lead to strengthening the bonds of unity between the Muslims and supporting our strength.

To be dependent on someone means that they have power over you, and it's understood that the Jews and Christians will never cease their opposition to Islam.

وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ
إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۗ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ ٱلَّذِى
جَآءَكَ مِنَ ٱلْعِلْمِ ۙ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ

And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allah is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.[48]

Given this reality, we can be absolutely certain that if Jews and Christians gain power over us, they will certainly try to use their power to make us leave Islam. In fact, this dynamic is very visible within Muslim communities in the West, for those who care to see it. As such, when it comes to seeking protection, we must seek it as much possible from those who we know to possess sound Islamic belief, and who wish to support us in living according to the guidance of Islam.

Ritual Evidence of the State Replacing Allah as an Object of Worship

Taking one's hat off as a sign of respect is an ancient practice that is still common today. It can also be seen in the expression "My hat's off to so-and-so," which is intended to show reverence or honor for a virtuous or impressive action. This is in fact a Christian ritual, and it's still a custom in entering many churches to remove the hat as a sign of deference to God. This has a scriptural basis in the New Testament.

> "Every man who prays or prophesies with his head covered dishonors his head."[49]

This is generalized, then, to every act of worship. If someone sees a virtuous act or something that reminds them of God, they remove their hat as a sign of deference, or acknowledgment of the divine.

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48 Surah Baqarah, 120

49 1 Corinthians 11:4

This was also a sign of submission— during the feudal period in Europe, it was customary to remove your helmet in the presence of your lord, making it much easier for him to kill you, thus symbolizing the lord's dominance and the vassal's subservience. This is the same logic behind the "knighting" ritual, in which the one who will become a knight kneels, and the monarch touches both shoulders with a sword.

For Christians, submitting to the feudal lord was the same as submission to God. Legitimacy of the ruler in Europe was based on appointment by the pope, regarded as God's representative on earth, so submitting to the lord, appointed by the pope, was the same as submitting to God.

This same act of worship is now directed towards the worship of "the nation," a modern type of idol that is meant to represent a collective identity. In America, during nationalist rituals like singing of the national anthem at sporting events, there is an expectation that men remove their hats as a show of respect to the nation or its symbols, like the flag.

This also carries over in the courtroom— it's generally not allowed to wear a hat in a courtroom in Western Europe or North America. In the past, Christian judges would enter the courtroom with a Bible, so the people in the courtroom would honor it by standing, and remove their hats as in any situation where prayer or worship is taking place.

This ritual also carried over to modern courtrooms, although now the judge is a representative of the state, rather than a representative of God. So in effect, the state and the nation have assumed the place once held by God.

If you read the Turkish constitution, you can also see that it refers to the state and even Ataturk, the state's founder, with language which in reality should be reserved only for Allah. The first paragraph:

"Affirming the eternal existence of the Turkish Motherland and Nation and the indivisible unity of the Sublime Turkish State, this Constitution, in line with the concept of nationalism introduced by the founder of the Republic of Turkey, Atatürk, the immortal leader and the unrivaled hero, and his reforms and principles…"

This describes the nation as eternal, and Ataturk as immortal, which are attributes that belong to Allah alone. Due to the rituals surrounding the state, it's necessary to view nationalism or statism as a new form of religion.

Understanding Loyalty

It's not that the rosy picture of Islam as love, kindness and mercy painted by some *da'ees* and scholars is inauthentic. Peace, love, and mercy are indeed an important part of Islam. The trouble is when public figures representing Islam omit or minimize the aspects of the Islam that are incompatible with the Masonic secular ideals of liberalism.

This approach actually destroys the religion completely, because Islam, like everything else in creation, is held together by positive and negative polarity. If these forces are not in balance, it will disintegrate. This is the condition of Islam in the West.

Struggle is the basis of unity. Identity is formed by shared experience; the more intense the experience shared, the stronger the common identity. This is why tribes in Africa and elsewhere have intense and sometimes very painful initiation rituals. The same applies to gangs, which will sometimes use intense beatings as an initiation ceremony.

While shared experiences establish the basis of a shared identity, it is

mutual support that maintains it. This support may be material, emotional, or spiritual. For example, while the rich support the poor materially, the poor support the rich emotionally by their happiness and gratitude, and spiritually through their *du'a*.

Supporting one another through mutual defense is one of the strongest bonds that can be forged between humans. This is why nationalistic rituals are so bound up with militaries, and why so many people regard nations and flags as something sacred. This is also one of the benefits of the prohibition on taking the *kuffar* as *awliya*. A pact of mutual defense builds an emotional link, and emotional links have a spiritual element. Therein lies the reason why the Muslim community in the West is in a perpetual state of disintegration.

No matter how much the Muslims profess their beliefs with their tongues, in our present situation, we get extremely limited material utility from Islam. Islam is no longer the bond that holds our societies together and inspires us to defend and serve our community. Islam, as a bond of community, has been replaced with nationalism.

This realization is what ultimately made me give up on *da'wah* in America. When I invited people to Islam, I realized that even if they accepted, I could not in good conscience hand them over to the American Muslim community, because the masajid, in their function as community organizations, were essentially Islam-flavored churches.

My understanding of Islam as a political system was instrumental in my journey to realizing the divine origin of the Quran. As such, a form of Islam that submits and conforms to secularism and nationalism did not seem to be any Islam at all, so how could I ask people to integrate themselves into this mutilated version of Islam? At the same time, Muslims who already profess and love Islam in are in desperate need of assistance.

Islam is more than just a set of intellectual arguments and beliefs— it's

a way of life. Islam as the *sahaba*, *radhi Allahu anhum*, lived it, requires sacrifice for the security and well-being of your fellow Muslims. In Arabic, Islam literally means submission, but it also means peace and security; spiritual security in the first order, but also security of life, honor, family and property.

The Prophet ﷺ said:

وَاللَّهِ لَيُتِمَّنَّ هَذَا الأَمْرَ حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ، لاَ يَخَافُ إِلاَّ اللَّهَ أَوِ الذِّئْبَ عَلَى غَنَمِهِ، وَلَكِنَّكُمْ تَسْتَعْجِلُونَ

"By Allah, this religion (i.e. Islam) will prevail till a traveler from Sana (in Yemen) to Hadrarmaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty."[50]

This illustrates that one of the effects of the true and authentic implementation of Islam is material security, and with this material security comes economic prosperity.

The ideal is to have security in all areas, but if one is forced to choose between material and spiritual security, spiritual security must come first. The societies of the *kuffar* provide security with regards to the lower priorities, at the expense of the higher priority, and this is in reality no safety at all. A concrete example you can see in any city in America is those who become so focused on financial security that they destroy their emotional life; the emotional void then takes a toll on their health, and as they lose their health, eventually causing them to lose their financial security as well.

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50 Sahih Bukhari, 3612

The Muslims in America do not rely on each other for safety, but rather on the *kuffar*. This is a very tangible method by which the bonds that hold the *ummah* together are broken, and replaced with bonds that bind us to the *kuffar*. When the body of the *ummah* is dismembered, compassion and mercy among the believers no longer has any practical benefits, because we are not defending one another.

Instead, we struggle to earn money to pay taxes to disbelieving militaries which "protect" us by murdering our brothers and sisters. Even if we live in a country that is not directly at war with the Muslims, it's likely that they somehow pay tribute to or assist the nations that are. This is visible in the example of the economic, political, and logistical ties between Europe and the United States.

Like the workaholic who destroys his health, we achieve material safety at the expense of our spiritual safety. Sooner or later, this will catch up to us and destroy our material safety as well, either in this life or the hereafter.

Compassion and mercy for the believers and harshness toward the *kuffar* are two sides of the same coin. We can go astray by abandoning either of these. The *khawarij* lost their compassion for the believers and ended up fighting the Muslims instead of the *mushrikeen*. Likewise, many modern Muslims living under the protection of the *kuffar* have abandoned struggling against the *mushrikeen*, and have lost their mercy for the Muslims.

If they had mercy towards the Muslims, they wouldn't expend their energy to be part of a society that is openly waging war against Muslims from the East to the West. They would not wish to support or be near people who are too cowardly to fight face to face, such that they bomb schools, weddings, and masajid and write it off as acceptable "collateral damage."

Before we can be serious about inviting people to Islam, we need to

have a community we can be proud to invite them to, a community based on mutual love and support and protection. The level of mutual support and defense we provide to each other will always be in proportion to our opposition to and hatred of those that threaten the community of believers. The love that binds the *ummah* together cannot increase without a proportional increase in hatred toward those who seek to attack and destroy our religion and community.

So the real test of sincerity of someone who claims to have compassion for the Muslims is to look for their enmity towards those who attack the Muslims. If they do not have hostility towards the enemies of Allah, they do not genuinely possess compassion for the Muslims.

And Allah's help is sought.

Projecting an Illusion of Moral Superiority

One of the greatest afflictions upon the *ummah* today is amazement with the technological developments of the past few centuries. The claim to moral superiority of the *kuffar* depends on belief in the inherent value of their technology. Thus, to maintain a position of political dominance, they must cultivate the idea that improvements in certain metrics like nutrition and the incidence of infectious diseases represent moral advancement.

Individualism is core to this deception. Modern technology was developed with unimaginable quantities of theft, murder, and injustice, but since this was done by their ancestors, we are meant to excuse the tribes and nations that committed these crimes. That is, it was their cruel ancestors that secured wealth and power for them, and now that peace and civility are mandated by law (ensuring no one can take

power from them) they accept tribal inheritance while denying tribal debts.

Furthermore, the technology itself causes a lot of ecological and social problems, amassing a large ecological "debt" that has to be paid at some point in the future when synthetic pesticides and fertilizers, antibiotics, and economic inequality finally explode into famine, plague and war. The idea that this inevitable reckoning is avoidable allows them to continue their spreading of corruption for a little bit longer, by offering false promises that there can be an escape from Allah's judgment.

For example, I once spoke with a practicing Christian in Germany on this topic. He told me that he understands very well that the actions of the West will cause a huge amount of destruction and suffering on the earth in the future. But he told me that he expected that he would die before the problems got really bad, so it wouldn't be his problem.

They believe that Jesus died for their sins, so they think that everything will be forgiven, and they can destroy the earth for their own enjoyment and escape the consequences for it by dying. This is the doctrine of "salvation by faith alone." This principle emphasizes belief, while de-emphasizing actions. This is not the logic of every Christian individual, but it is the logic of their civilization.

By contrast, in the Quran, Allah, *subhanahu wa t'ala*, repeatedly describes those who are rightly guides as "those who believe *and* work righteousness." A balance exists between faith and actions, and it is understood that we will be held accountable for all of our actions.

It's horrific to see Muslims trading the religion of Allah for the evil lie that salvation and morality can be found in technology, which is a notion originating from Christian beliefs. It's sad in particular to see the Gulf Arabs believing that technology can be a source of honor, when in reality they are simply humiliating themselves.

It is humiliation, because they are ridiculed by the entire world for squandering their wealth. It is humiliation because in many cases, Western contractors working in the Gulf deceive the Arabs into overpaying for technology, or to purchase technology they don't really need. And most of all, it is humiliation because they are not able to independently manufacture, maintain or operate the technology, which forces them into a cycle of ever deeper dependence on Judeo-Christian civilization.

عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه إِنَّا كُنَّا أَذَلَّ قَوْمٍ فَأَعَزَّنَا اللَّهُ بِالْإِسْلَامِ فَمَهْمَا نَطْلُبُ الْعِزَّةَ بِغَيْرِ مَا أَعَزَّنَا اللَّهُ بِهِ أَذَلَّنَا اللَّهُ

> Tariq ibn Shihab reported that Umar ibn al-Khattab, may Allah be pleased with him, said, "Verily, we were a disgraceful people and Allah honored us with Islam. If we seek honor from anything besides that with which Allah honored us, Allah will disgrace us."[51]

Anyone from among the Muslims who thinks they can achieve honor from something other than Islam will be bitterly disappointed in this life and the *akhira*. This is why it is so important to dispel this illusion. There may be some who willfully accept this deception in order to enjoy the *dunya* for a time, but it seems a large number of sincere Muslims are also duped by this deception, which is why it deserves more attention.

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51 Al-Mustadrak, 214

The Concept of the Jama'ah

The concept of the *jama'ah* is very difficult and understudied, but it has a lot of relevance for our present situation. Part of the reason this concept is neglected in modern Islamic discourse may be due to the de-politicization programs currently affecting Islamic curriculum worldwide. The concept is central to Islamic political thought, however, so deserves close attention.

قَالَ النَّبِيُّ صلى الله عليه وسلم: وَأَنَا آمُرُكُمْ بِخَمْسٍ اللَّهُ أَمَرَنِي بِهِنَّ السَّمْعُ وَالطَّاعَةُ وَالْجِهَادُ وَالْهِجْرَةُ وَالْجَمَاعَةُ فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الإِسْلامِ مِنْ عُنُقِهِ إِلاَّ أَنْ يَرْجِعَ وَمَنِ ادَّعَى دَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جُثَا جَهَنَّمَ ". فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ وَإِنْ صَلَّى وَصَامَ قَالَ " وَإِنْ صَلَّى وَصَامَ فَادْعُوا بِدَعْوَى اللَّهِ الَّذِي سَمَّاكُمُ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ

The Prophet ﷺ said: "*And I command you with five that Allah commanded me: Listening and obeying, jihad, hijrah, and the Jama'ah. For indeed whoever parts from the jama'ah the measure of a hand-span, then he has cast off the yoke of Islam from his neck, unless he returns. And whoever calls with the call of Jahiliyyah then he is from the coals of Hell.*" A man said: "O Messenger of Allah! Even if he performs salat and fasts?" So he said: "*Even if he performs Salat and fasts. So call with the call that Allah named you with: Muslims, believers, worshipers*

of Allah."[52]

These elements are integral to Islam, as articulated by Umar ibn al Khattab, *radhi Allahu anhu*.

<div dir="rtl">

لا إسلام إلا بجماعة ولا جماعة إلا بإمارة ولا إمارة إلا

بسمع وطاعة

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> "There is no Islam without unity (*jama'ah*), no *jama'ah* without leadership, and no leadership without obedience."[53]

Listening, obeying, *hijra*, *jihad*, and the *jama'ah* are all interconnected. Listening and obeying are formalized by the *bay'ah*. This is how the first Islamic state was formed, when the Ansar gave *bay'ah* to Rasulullah ﷺ at al-'Aqabah. Once the state was formed, it was strengthened by means of *hijra* and expanded and preserved by means of *jihad*.

Listening and obeying preserves the unity of the *jama'ah*, and the unity of the *jama'ah* is the loyalty and support necessary for success in jihad. *Hijra* strengthens the *jama'ah* not only by increasing the numbers of the Muslims, but also by building bonds across tribes, so that the identity of the community remains firmly based in faith rather than tribalism or factionalism.

So the issue of *jama'ah* is very fundamental, such that Islam itself depends on it. *Jama'ah* is important enough that Rasulullah ﷺ also gave specific instructions on what to do in its absence.

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52 Jami' at-Tirmidhi, 2863
53 Sunan ad-Darami, 251

عَنْ حذيفة بن اليمان قال كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَيْرِ وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ فَهَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٍّ قَالَ نَعَمْ قُلْتُ وَهَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ قَالَ نَعَمْ وَفِيهِ دَخَنٌ قُلْتُ وَمَا دَخَنُهُ قَالَ قَوْمٌ يَهْدُونَ بِغَيْرِ هَدْيِي تَعْرِفُ مِنْهُمْ وَتُنْكِرُ قُلْتُ فَهَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ قَالَ نَعَمْ دُعَاةٌ إِلَى أَبْوَابِ جَهَنَّمَ مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا قُلْتُ يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا فَقَالَ هُمْ مِنْ جِلْدَتِنَا وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا قُلْتُ فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ قَالَ تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ قُلْتُ فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ قَالَ فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا وَلَوْ أَنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ

Hudhayfah ibn al-Yaman reported that the people used to ask the Messenger of Allah, peace and blessings be upon him, about good, but I would ask about evil for fear it would overtake me. I said, "O Messenger of Allah, we were in ignorance and evil and Allah sent us this good. Will

there be evil after this good?" The Prophet said, *"Yes."* I said, "Will there be good after that evil?" The Prophet said, *"Yes, but within it is smoke."* I said, "What is its smoke?" The Prophet said, *"A people who are not guided by my guidance. You will recognize them and reject them."* I said, "Will there be evil after that good?" The Prophet said, *"Yes, callers to the gates of Hellfire. Whoever answers them will taste it from within."* I said, "O Messenger of Allah, describe them to us." The Prophet said, "They are from our progeny and speak our language." I said, "What do you command me should that overtake me?" The Prophet said, *"Hold fast to the jama'ah of Muslims and their leader."* I said, "What if there is no jama'ah and no leader?" The Prophet said, *"Then withdraw from all of the sects, even if you must bite at the root of trees until death overtakes you in that state."*[54]

This leaves the question if there is no imam and no jama'ah, how are they reestablished? There are two approaches here.

The first holds that leadership can only be established with the consent of the majority of the leaders of the Muslims. Since the Muslim lands are currently in a state of occupation, it is not possible to hold assemblies to choose a leader. First, the Muslim lands must be liberated, and the capacity to select leadership must be established.

Another view holds that it is not necessary to consult a majority of the people of authority, but rather it is sufficient to consult those who are present. This view was formulated at a time where *khilafa* was established as a system, and usually the leader was selected in the same administrative capital where the previous leader had died.

So the logic of this view is that anyone who is able to appoint a *khalifa*, regardless of their ability to consult with the rest of the *ummah*,

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54 Sahih Bukhari, 3606

becomes a legitimate leader, as long as they consult with those present in a given area. This view can be justified by the notion that it is from the *sunnah* for the Muslim community to unite under a single spiritual and political leader, and that it is necessary to return to the *sunnah* as a precondition to victory.

While there are many conditions for the appointment of a *khalifa*, it seems that there are very few, if any, for the establishment of a *khilafa*. However, the political body of the Muslims is only one of the meaning of the *jama'ah* as understood by the scholars of Islam. It may also refer to the righteous scholars of the *ummah*, or the main body of the Muslims, whether or not they are united in a single political entity. Furthermore, it can also refer to the first generation of the Muslims.

The hadith of Hudhaifa bin Yaman, *radhi Allahu anhu*, indicates that the jama'ah, in the context of leadership, refers to a unified polity of the Muslims, because of the possibility of there being no jama'ah. This is also the meaning intended in the statement of Umar, *radhi Allahu anhu*, about the nature of Islam. This doesn't mean it's the only possible meaning of the *jama'ah*, but it's certainly a very important meaning which is integral to Islam.

Heresy and Secularism

Conceptualizing science as a source of truth is at the heart of secularist thought. To replace Christianity as the main ordering principle of the West, it was necessary to have some ideology with a more credible claim to the truth than Christianity. Science could only be viewed as a source of truth once it attained a relatively high level of explanatory power.

Achieving this level of power was necessarily a very resource intensive process. Contemplating natural phenomena, developing observational

instruments like telescopes and microscopes, analyzing observations, formalizing observations into theories, and so forth, are all activities that can only be undertaken by individuals who are not busy with the basic needs of day to day survival. This is why scientific revolutions can take place more or less anywhere where there is sufficient surplus wealth.

Although accumulation of capital is possible without injustice, there is no question that a *higher* degree of capital accumulation is possible *with* injustice, than without. It's very clear that the accumulation of wealth in Europe beginning in the colonial era was based upon a large amount of injustice around the world.

In fact, that was part of the incentive for Europe to abandon Christianity in favor of secularism. Religion was holding them back from "progress," because Christian morality was hampering the concentration of wealth necessary for accelerating technological development. For example, the scientific and industrial revolution in Europe only really began after interest banking was fully legalized and integrated into European law. Secularists among the Muslims today have the same view of Islam as a force holding them back from "progress."

Political power is necessarily linked to claims of truth. Even traditional nomadic tribes would not accept a leader they did not believe to be favored by their gods. It was understood that victory in battle and the availability of food depended on forces beyond their perception, which they described as gods or spirits. If a leader was not favored by these forces, then it would result in the defeat, starvation, or destruction of the group.

This was also the case under Christianity. This is why Christians were so active about burning heretics. Heresy was not just a difference of opinion. Heresy was a direct threat to the ruler's claim to power and thereby the stability of society. Denying the legitimacy of the priests

meant denying that the ruler was favored by or appointed by God, thus by implication denying the obligation to obey the ruler.

This is why the killing of heretics only stopped with the rise of secularism. Claims to truth were thereafter based in science — but there's a conundrum here. Political legitimacy is now conferred by the scientific establishment, who have come to take the place of the priest class. Scientists analyze data and devise solutions to problems, and politicians then act upon this research. If a belief is favored by "the science," it communicates to the masses that the invisible forces governing our world favor those in power.

In this mode of deriving political legitimacy, continuous increases in standard of living are proof that the leaders (or the dominant political system) are worthy of leadership. So this system stands as long as it is growing, because standard of living (life expectancy, income, etc.) is seen to be the measure of right guidance. In fact, this is a system where the people have taken their desires as gods, so the ability to fulfill desires is seen as the equivalent of divine blessings or approval.

$$أَرَءَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَىٰهُ أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا$$

"Have you seen the one who takes as his god his own desire? Then would you be responsible for him?"[55]

If science is unable to deliver continued results, the people will begin to lose faith in the high priests and political leaders. It's also important to understand that the relationship between the decline in resource availability and the decline in science and technology is not linear. That is to say, a reduction in available resources does not equal a proportional reduction in scientific progress and technological capacity. Rather, the Western scientific-industrial world order is susceptible to systemic collapse.

_55_ Surah al Furqan, 43

Since political legitimacy is directly linked to material conditions in this belief system, there is a tremendous pressure to consume resources in order to maintain peace and order in the heartlands of secularism. If executing heretics was the price of maintaining stability in medieval Europe, the destruction of indigenous communities and environmental devastation is the price of maintaining stability under the secular world order.

Technological methods of resource extraction result in a significant "debt" of deferred consequences. For example, heavy use of antibiotics in industrialized meat production not only increases the antibiotic resistance of bacteria, it also makes bacteria more aggressive and virulent. At the same time, antibiotics reduce natural immunity, meaning there is a wave of plague waiting to be unleashed upon humanity in the event that antibiotic production ever shuts down.

Genetically modified crops, engineered pesticides, and synthetic fertilizers result in higher crop yields, but they have also left crops with almost no natural resistance to diseases. Agriculture is now dependent on a far more limited variety of crops than in the past, meaning there is an acute danger of catastrophic crop failures as soon if access to the chemical inputs of industrial agriculture is interrupted.

Likewise, the injustices involved with developing this secular-scientific regime continue to mount. The concentration of wealth necessary for maintaining extensive research and development infrastructure is dependent upon international borders which function as a sort of international apartheid, and which enable extraction of wealth from former colonies and transferring it to the centers of technological development and production.

Wealth inequality is now greater than ever, driven by the total domination of society by *riba*. *Zakat*, which has the opposite effect of *riba* in terms of distributing wealth and preventing excessive

concentration of wealth, is no longer enforced by law, but is understood as a personal choice for a few practicing Muslims.

Injustice drives social tension, and social tension results in mounting instability. This instability threatens to break out into open conflict, and this conflict is only held back by advanced military, law enforcement and surveillance technology.

All of these factors, along with many others, threaten to erupt in plague, famine, and war. If the production and maintenance of medical technology breaks down, it will lead to the outbreak of epidemics. If the production and maintenance of agricultural technology breaks down, it will lead to famines. If the production and maintenance of military and law enforcement technology breaks down, it will lead to violence and criminality.

Every one of these crises will intensify all of the others by disrupting technological production and maintenance networks. Scientific secularism as a governing paradigm has set itself up to fail spectacularly. And when it does, what will the organizing principle of society be?

I suspect there will be no choice but to return to executing heretics in order to preserve the social order, because this will be preferable to the alternative of total anarchy. In Europe, the rise of Christian ethnic nationalism indicates that this shift is already beginning.

The suspension of the rights of Muslims following the destruction of the towers of New York may also indicate the beginning of this trend. For most of the history of Christendom, being a Muslim in a Christian country was regarded as a heresy punishable by death. As the secular, technological world order disintegrates and alternate methods of maintaining social order continue to gain popularity, it is likely we will see a return to a similar situation.

Truly practicing Muslims are already heretics even within the secular order, because we do not accept the idea that scientific truth is the highest ideal. If a Muslim genuinely insists that the Quran and *sunnah*, rather than Western science, be the basis of the law and political legitimacy, and they actually make moves to establish *sharia* as the governing principle of society, they are persecuted, imprisoned, or killed, as was the case with Muslims in medieval Europe.

Proponents of the secular-scientific world order try to claim that it is more peaceful than other systems such as Christian feudalism, but this is not the case. There are still public executions of those who refuse to submit to this system, but they are carried out by high technology like drones and guided missiles and broadcast by the international media, rather than being carried out in the public square in front of the church.

The State as an Idol

The development trajectory of European states (on which modern nation-states are modeled) may in fact be based on the Pharaonic influence on Christianity. This influence is visible not only in obvious relics like the obelisk of Ramses in front of the Vatican, but also in the structure of the Roman Catholic priest class.

The Pope was considered infallible, meaning that he was believed to be completely free from error. He was thus elevated to the status of a partner of Allah. This has analogues in the political structure of Pharaonic Egypt. The ruler was considered to be an actual incarnation of a god on earth. Of course, this would mean that his authority should be absolute.

This doctrine was also expressed in the Bible, in Romans 13:1:

> "Let every person be subject to the governing authorities.

> For there is no authority except from God, and those that exist have been instituted by God."

So *all* authority is divinely mandated, and must be obeyed. In the European context, the Pope became an object of worship (in obedience) like the Pharaoh. The rise of democracy was the rejection of this divine authority, which in itself was a correct action, but it was simply replaced with a distributed form of the same infallible authority. Instead of an infallible Pope, the will of the people was granted the same status of absolute sovereignty.

If the Pope was elevated to the level of a partner with Allah, the modern world system elevates "the people" to the level of Allah. All of this begins with conceptualizing Allah as a human being. Once a person becomes accustomed to the idea of assigning divine authority to one human being, it becomes much easier to make the leap to assigning it to more human beings.

As the development of the nation-state continued after the Protestant Reformation, the state slowly took over the functions of the Church, but the divine conception of state authority remained. When there is an implicit assumption that state authority is divine, the state will continuously develop in such a way so as to shape itself in the image of God.

Nation-states developed more and more surveillance capacity, documenting the number of their citizens, their age, gender, race, educational performance, address, and other information. As time goes on, the state grows toward becoming all-seeing and all-knowing. The state's military and police power also increases, as it strives towards the attribute of being all-powerful. Likewise, academia and science advance as the state seeks to become perfectly wise.

The state enters into education, and starts to shape the minds of its citizens as part of its effort to exert total, God-like control over them.

Citizens are trained to worship the symbols of the state as a means of extending this control and submission. The state provides medical care, and the citizens begin to believe that the state holds the power of life and death in its hand.

Technology becomes a means of further concentrating and centralizing power, because in order to remain competitive, it is necessary to automate and increase the scale of production, and this requires access to finance. More and more economic functions transfer to corporations, and these corporations gradually agglomerate into larger and larger corporations. The corporations that help the state the most are rewarded with support, and grow bigger.

As power becomes increasingly concentrated, it becomes easier to convince people that those in power are worthy of worship, because they increasingly take on the role of provider and protector, and their subjects become increasingly dependent on them. Contraception and decreasing fertility is key to this process. Large families are more likely to support each other, while those that are socially isolated are more likely to depend on, and thus support, the state. So the state encourages homosexuality and contraception.

On the surface, it appears that the military expresses the will of the people. So citizens hold a small bit of the seemingly divine power, but only if they submit by recognizing the divinity of the abstract "higher power" of the nation, which is in reality the power of a small number of individuals.

It appears that submission to the state is the key to sustenance. Your safety, your food, your freedom, all depend on submitting in small ways, every day. And it appears that the state is forcing you to submit for your own good.

But many times, you find that you are forced to do things and submit to things that don't make any sense or seem immoral. Since many of

the other things you were forced to do seemed beneficial (or you were rewarded for them) you already have the habit of obeying, so you accept. And the habits deepen, such that you are not even aware of them, and you pass them onto your children.

Family

Marriage in Islam is not like Dating

Some Muslims, influenced by the *kuffar*, have put forth the idea that marriage in Islam can be similar to modern concepts of dating. This is a fallacy, because the institution of dating itself is fundamentally wasteful. Using excess resources to play around for years, following your desires, is a sign of a society lost in wastefulness.

Children fill a vital social, psychological, and economic role in a healthy society. They provide entertainment, exercise, and if they are raised right, they are economically productive from a young age. The process of helping with household and community labor is an excellent form of education, and working together in a family setting also builds bonds of kinship and enhances love and appreciation between family members.

Most of the growth of the American economy since the 1970's has been in services. A large portion of this is comprised of education, day care, social services, entertainment, and mental health treatment. The collective value of these services is in the hundreds of billions of dollars. This is the real value of children in society, because in traditional societies, many of these functions are filled by children. In most cases, this labor is not measured, so according to Western economic thought the societies with the smallest families and the least family integrity are labeled as 'rich', while those with the large, healthy families are called 'poor.'

Shifting the perception of value out of the family and into the formal economy is one of the sources from which fiat currency, which has no commodity value, derives its value. In other words, fiat currency is an illusion whose power is drawn from destroying families. All of this is done in order to maintain a Satanic world order, whereby power can be drained from all of humanity and concentrated in the hands of a

sociopathic elite.

These elites are known for their involvement in so-called "secret societies" or initiatic orders, like the Masons or the Bohemian Grove, that are known for their use of magical rituals. Interestingly, the destruction of families is fundamentally linked to sorcery, and this link is described in the Quran, where Allah describes the origin of sorcery in Babylon.

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُم بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a

**man and his wife. But they do not harm anyone through it
except by permission of Allah. And the people learn what
harms them and does not benefit them. But the Children
of Israel certainly knew that whoever purchased the
magic would not have in the Hereafter any share. And
wretched is that for which they sold themselves, if they
only knew.**[56]

Marrying and having children young is not only healthier for couples,
it's also an important responsibility to the community, because
children provide value to the entire *ummah*. Western 'dating,' by
contrast, is primarily about individualistic personal gratification.

Every year of reproductive potential wasted is a disservice to society,
unless there is a higher aim being served, like seeking Islamic
knowledge or otherwise benefiting the community. If there is a
religious, righteous spouse available, the ideal is for men to marry as
soon as they have the means, and women as soon as or slightly before
they reach reproductive age. And this is the *sunnah* and the way of the
sahaba, *radhi Allahu anhum*. Who willingly leaves this path because they
believe adopting the educational customs of the *kuffar* will bring them
honor and strength has been deceived by Satan.

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

**And to Allah belongs [all] honor, and to His Messenger,
and to the believers, but the hypocrites do not know.**[57]

This is one reason it is unwise to leave countries like Somalia, Yemen,
and Afghanistan for the filth of England or America. The structure of

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56 Surah Baqara, 102

57 Surah Munafiqun, 9

the lifestyle in these polytheistic societies makes it very difficult to marry early, leading to excessive delays in marriage. As a result, those who stay away from *zina* suffer, which can make the religion seem like a burden rather than a blessing.

The structure of these societies is such that it distorts, perverts, and inverts natural tendencies, such as the process of conceiving and raising children, rather than giving them wholesome and appropriate outlets. The *haram* is made easy, and the *halal* difficult.

This is a recipe for mass apostasy, which is exactly what we see among the Muslims in the West, and in cultures heavily affected by the Western lifestyle. May Allah guide and protect all who have a sincere love of the Truth in their hearts.

The Importance of Early Marriage

Marriage is first and foremost an economic contract. This is also expressed by the maxim: "Romance without finance ain't got a chance." In a traditional economy, children are an essential form of wealth, and begin to contribute economically at a young age. For most of history, the household was a major center of production— in Greek, "economy" literally means "house management."

Delaying marriage is a luxury. Since producing children has economic value, every year that marriage is delayed represents lost potential. This is visible in the patterns of legal norms around marriage age among the Romans. The legal marriage age in the Roman empire was 12. When the empire collapsed and the economic situation became more difficult, this age was lowered. Gratius, a medieval Christian legal scholar, set the limit by saying that if a male older than 7 years old cohabited with a prepubescent female under 7 years old, this would be inappropriate.

This was largely a function of the economic times. The decadence of the late Roman empire led to centuries of famine and plagues across Europe as imperial infrastructure disintegrated. This only began to change with colonialism and industrialization. At this time, the factory started to replace the household as the center of production. As production progressively moved out of the household, families and children became increasingly expendable.

The fact that modern lifestyles and norms of production are very unsustainable points to the wisdom of marrying early. Neo-Roman culture, which has now evolved into a world system led by Europe and America, is repeating the pattern of decadence and collapse that led to the fall of the Roman empire. Islam, on the contrary, leads to a system of life that is in balance and harmony with the earth and nature.

Amr ibn al 'As, *radhi Allahu anhu*, married at the age of 11. His first son was born when he was 12. And of course it is well known that A'isha, *radhi Allahu anha*, was married at the age of 7 and began to cohabit with the Prophet ﷺ at the age of 9. There is spiritual benefit to following this example, because it brings us closer to the lifestyle of the Messenger of Allah ﷺ and his companions, *radhi Allahu anhum*, but there are also benefits on many other levels.

Early years are very formative, so if someone marries at a young age, they grow and mature with their partner. Their personality is shaped by the relationship on a fundamental level, which makes the marriage much stronger and more likely to last. Bonding hormones are much stronger in early puberty, which is why boys and girls are prone to fall wildly in love shortly after puberty. Marrying at this age forms a powerful bond which makes for a much stronger marriage.

It also takes time for a strong emotional bond to build. In the initial stages of a relationship, attraction is often based on physical beauty. It

can take decades for a deep love independent of physical attraction to develop. By being married through the years of peak attractiveness, the marital bond can last for longer on the basis of physical attraction, giving time for this deeper bond to solidify. If someone marries at a late age after having a number of failed relationships, the pain of various breakups will have reduced their overall capacity for bonding, and with each traumatic break up, they will be more hesitant to make themselves vulnerable by bonding again. Furthermore, the physical attraction will be weaker and will fade sooner, allowing less time for an emotional bond to form that can sustain the marriage as beauty declines.

A common line of reasoning used to justify delaying marriage is that young women are not mature enough to be mothers, but the immaturity of modern girls is actually a product of cultural context. In fact, having children is one of the best ways to mature as a person. There is a saying; "Adults do not make children. Children make adults."

Being a parent teaches you responsibility, and teaches you about yourself. Children are excellent teachers, and raising children is a great way to bond with parents or other community members. If marriage is delayed excessively, the children also have less time to bond with grandparents, and both parents and grandparents have less energy.

If there are so many advantages to marrying early, then why do people delay marriage? What do we gain by delaying marriage, parenthood, and thus lowering overall fertility? In the modern era, delaying marriage and child rearing is necessary for the maintenance of industrial and post-industrial economies. Long periods of education are required to amass enough technical knowledge and expertise to participate in ultra-specialized, sprawling, centralized supply chains.

This method of production leads to massive spiritual, social, psychological and environmental problems. People are trained to rely

on technology rather than Allah, and believe technology can be a source of salvation from the problems generated by this same mode of production. Families break apart and massive, centralized factories and institutions take their place. Depression and anxiety proliferate in a perpetual, hectic race to increase productivity and profits. The oceans and water supply are poisoned by the toxic byproducts of this production.

The bulk of the profits from all of this corruption and destruction go towards enriching an ever shrinking elite of ultra-wealthy individuals who spend the profits on grotesque levels of luxury and ostentation. This same elite uses their wealth to propagate social programs that encourage and enforce delaying marriage so that the general public can be integrated into this same mode of production.

Among the narratives that are used to argue against early marriage are studies that suggest early childbearing is somehow unhealthy. Some research about early mothers shows higher rates of low birth weight and complications during delivery compared to women who deliver at an older age. However, none of these studies effectively account for socio-economic factors like the fact that adolescent mothers are more likely to come from low income households, abuse drugs, or be malnourished.

There are many instances of mothers giving birth to healthy babies at very young ages. Lina Medina of Peru was the youngest recorded mother on record. She gave birth to a healthy, full term boy at the age of 5. Mum Zi of Nigeria gave birth at age 8, and became a grandmother at 17. These are exceptional cases, but giving birth below the age 10 is not at all uncommon in traditional societies.

If marriage is delayed for decades after the onset of puberty, human nature does not go away. Delaying marriage leads to a culture where *zina* and abortion are normalized. It's still common for 11 and 12 year

old girls to get pregnant in Western Europe or the US— they just abort the babies. It's amazing that the *kuffar* try to suggest that areas where early marriage is still common are "undeveloped" or somehow inferior. Do they regard these areas as "less developed" because they don't kill their children? And this killing of children is all justified in order to feed the massive, world spanning industrial economy, and those who do not do so are threatened with poverty. So we should heed the word of Allah when He, subhanahu wa t'ala, says:

$$وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ$$

And do not kill your children for fear of poverty.[58]

Keeping Silent About Marital Issues

It's generally a bad idea to speak about any aspect of your marriage publicly. If you tell others only about the positive aspects of your relationship, you invite envy onto yourself.

$$عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ سَبَقَتْهُ الْعَيْنُ وَإِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا$$

Ibn Abbas reported that the Prophet ﷺ said, "*The evil eye is real. If anything could precede the divine decree, it would be preceded by the evil eye. When you are asked to perform a ritual bath, then do so.*"[59]

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58 Surah Bani Israel, 31
59 Sahih Muslim, 2188

When we show off and publicly display the good aspects of our lives, it can often frustrate those who are going through a difficult time, and in some cases cause envy, which is related to the evil eye. By talking exclusively about positive aspects of your marriage, you also run the risk of painting an unrealistic picture of married life which can make others feel that there is something wrong with their marriage.

On the other hand, when you complain about your marriage to friends or family, they may try to support you, but they may also end up taking your side or developing a negative view about your spouse. In attempting to support you, they may reinforce a negative view of your spouse in your mind, which can cause a vicious circle leading to divorce.

If the problems are really bad so that counseling is a must, it makes sense to follow the divine guidance to get representatives from both the family of the husband and wife, because that way the different perceptions of the situation will balance each other out and prevent a distorted image from forming. This is from the wisdom of the command:

$$وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِن يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا$$

And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and

Acquainted [with all things.[60]

Praise Allah who revealed Islam as a mercy to us and from His generosity.

Nature: Friend or Foe? Extended Family vs. the Modern State

The Westphalian nation-state in the European tradition, which is currently the basis for all nation-states worldwide, is based partly on the tradition of the medieval Church, in which the Church took over many functions of the family.

Initially, the Church cared for people who did not have adequate family support; such as orphans and the destitute. But the importance of this role eventually came to represent political power, so providing education and social services, beyond being a way to serve God, became a way to expand influence.

In a way, the separation of Church and state was not so much a separation as a transformation. To some extent, the state took over functions of the church, but it's also fair to say that the Church *became* the state. There is a clear continuity visible in the institutions of church, in areas like education, health care, and social services, and those now provided by the state.

This model of the state was developed mainly in northern Europe, where the institutional structures of the clergy broke away from the main body of the Church and participated in the process of state building. Later on, this model influenced the development of Southern

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60 Surah Nisa, 45

European states, and eventually the rest of the world. These institutions, which emerged from the church, gain influence and power by engendering dependence and expanding surveillance. The provision of social services is a means to this end.

When it comes to the development of this surveillance, there's a clear paper trail. The first systematic documenting of individuals in Europe are certificates of baptism and communion; this later gave way to birth certificates and public school graduation certificates. Social connection between individuals has value, and the total amount of social connection one person can have is finite. The more of this value that is invested in the extended family, the less will be invested in the state. This is a zero sum game.

Nation-states need to absorb individuals in order to survive and thrive. In order to absorb individuals, it is necessary for the state to break the connections that people form with their extended families. This is another part of the rationale for delaying marriage.

There are at least two reasons the European model of the state wants to delay marriage.

1) For an individual to be an effective cell in the body of the state requires extensive training and preparation, because rather than relying on in-born, biological or genetic wisdom like motherhood, it relies on indoctrination and identification with the state.

2) If people marry at a younger age, they will have larger families. Larger families, as units, will generally have stronger mutual support networks, decreasing reliance on the state. Thus, the strongest states tend to be in countries with lower birth rates and smaller families.

Since the nation-state is built upon a foundation of shirk, its expression

is a war against nature, and nature can also be understood as the will of Allah. The worldview of secularism rooted in Christendom has failed to maintain the boundary between Allah and His creation, and seeks to confirm its worldview, which sets up rivals with Allah, by becoming as powerful as, or more powerful than, Allah. This echoes Satan's deception of our ancestors, Adam and Hawa.

$$وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَٰذِهِ الشَّجَرَةِ إِلَّا أَن تَكُونَا$$

$$مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِين$$

He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal."[61]

So the nation-state promises protection from disease, death, and poverty, and promises longer life to those who accept to substitute what Allah has created (the extended family) for what human beings have shaped with their own hands (the nation-state).

Encouraging women to participate in the formal labor force exemplifies this war against nature. For a woman to become an ideal cell in the body of the state, she needs a lengthy education. She will probably work in an office with men and women who are not her close relatives, giving much of her time and capacity for social bonding to her colleagues. She will need to be able to navigate this social environment, so in addition to this lengthy education, she will also need a lengthy period of socialization to become fully integrated into this lifestyle.

It is not from women's nature to be comfortable with the continuous stares of men, to mixing and chatting with them. Growing accustomed to this requires extensive training, where she mixes with men from outside her family and comes to view it as normal. She will need to

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61 Surah A'raf, 20

develop deeply ingrained habits that go against her nature, including tolerating continuous sexual awkwardness with large numbers of men.

She will also suffer as a result of this way of living, and she will need to develop effective coping mechanisms to deal with the emotional and spiritual pain of this way of life. Reaching a high status in this hierarchy will take a long time, and she will have to fight against her biology every step of the way. One of the most common ways to fight against her own body is birth control.

By contrast, as a young mother she will have the power of her instinct and her genes supporting her at all times. She will be in precisely the role for which she was created, and rather than fighting against her *fitra*, she will be supported by it. She will be allowed to be soft and weak, and may even be honored for it. If she is emotional rather than rational this will be accepted from her, and she will not need to compete with men for recognition or respect.

A natural woman like this is the bane of the state. She does not generate income which can be measured. She does not pay taxes. She doesn't fill out forms which provide surveillance data. She doesn't allow her mind to be shaped by the curriculum of state schools, because she is busy learning and growing in the context of the family. And perhaps most threatening of all for the state, she depends on her husband for security, rather than depending on the power of the state. Rather than raising a small, weak family, she is more likely to raise a large, healthy family whose members depend on each other, rather than the state.

When you talk to someone who avows hatred for "child marriage," you will find that deep down, they don't even know why they feel so strongly about the issue. They may have a few ideas about why it's bad, but when you point out the flimsiness of these justifications they won't let go of their emotional aversion to child marriage. That's because their feeling was never based on logic; rather, the logic is

justification for the emotion. The real source of the emotion is their attachment to the state, which is developed through indoctrination and dependence. They view the state as their lord and protector, and they have been trained to hate what threatens what they believe to be the source of their sustenance and security.

The System of Islam and the System of Prostitution

An estimated 1 million women in America earn their main income working as prostitutes. These women are much more likely to suffer from violence and abuse than those who do not work as prostitutes. They are also much more likely to be addicted to drugs than other women. Many are forced into prostitution.

If you took a random sampling of female slaves in Muslims lands at any point in history, and compared their quality of life to a random sample of modern American prostitutes, who do you think would have an overall better quality of life? Who would be happier? Who would be more subject to abuse and emotional, psychological, and physiological health hazards?

Islam is a system, and the Western lifestyle is a system. Slavery is an integral part of the Islamic system, and prostitution is an integral part of the Western system.

As Muslim countries emulate the Western system more and more, the amount of prostitution in these countries increases. This begins with "soft" forms of prostitution. Soft prostitution refers to any activity where a woman's physical beauty is made available to the public in order to generate additional revenue.

Attractive female receptionists and secretaries in offices, female servers in restaurants and cafés, female flight attendants in tight clothing, and women's bodies used in advertising are all examples of soft prostitution. Dancers and actresses in movies, television, also fit this description, and pornography edges toward "hard" prostitution. All of these are methods of leveraging a woman's beauty and sexuality for profit, and all of these activities normalize a culture of prostitution.

There are many arbitrary and absurd distinctions in modern, secular morality. For example, the idea that for a man to have a sexual relationship with a girl a few days younger than 18 years old is exploitation of a child, while a week later it's a consensual, legal activity. The distinction between soft and hard prostitution is similarly problematic; for a woman's body to be used in almost every imaginable way for the enjoyment and financial gain of strangers is accepted as normal and healthy, while taking the final step into actual prostitution carries a stigma.

Laws are boundaries. In secular law, the boundary between child and adult, or between acceptable work where women are sexualized for profit and prostitution is very nearly meaningless. Like the artificial national borders that cut through families and tribes, the boundaries of secular laws stand out as a paragon of ignorance when compared to the wisdom of Islamic law.

While adultery and prostitution are still less common in Muslim countries than in the West, they are becoming more common all the time. This process, whereby the sexual enjoyment of women becomes the domain of the public, is actually an integral part of the process commonly referred to today as "development," although it would be more accurate to call it degeneration.

Beyond augmenting revenue by marketing women's beauty, it's possible to use women to stimulate desire and increase overall consumption and economic output. Ultimately, the system of

prostitution is a system where humans become slaves to their desire. Desire is never completely satisfied— rather, like a fire, the more it is fed, the larger it becomes.

أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: لَوْ أَنَّ لاِبْنِ آدَمَ وَادِيًا مِنْ ذَهَبٍ أَحَبَّ أَنْ يَكُونَ لَهُ وَادِيَانِ، وَلَنْ يَمْلأَ فَاهُ إِلاَّ التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ

The Prophet ﷺ said, *"If Adam's son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust. And Allah forgives him who repents to Him."* [62]

In a society ruled by desires, fulfilling sexual desire outside marriage is far preferable to the commitment of marriage. Men are able to enjoy women sexually without any responsibility, and with minimum costs incurred. The disintegration of families that comes with this attitude towards sexuality also prevents the formation of large households, which reduce the amount of consumption per person.

This is a vicious cycle, since the absence of healthy emotional fulfillment in the form of a functional family leads people to seek empty sexual gratification instead to fill the void in their soul. While fulfilling desires in this manner is enjoyable in the short term, There are at least two reasons why the system of prostitution is destined to fail.

First, consider the material dimension. An economy driven by desires rather than needs will outpace the regenerative capacity of the earth, and will soon find itself unable to provide for its needs. This was a major factor in the decline of the Roman empire, which descended into hedonistic decadence. There are many parallels to these events in the

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62 Sahih Bukhari, 6439

West today.

Second, the social fabric of the society will unravel. Sexual norms are the basis of family, and family is the basis of mental health. Mental health, in turn, is the key to raising healthy, productive citizens. Societies with high rates of hyper-sexuality and extramarital sex have more broken families, and children from broken families have higher rates of mental illness. Since the definition of mental illness is more fluid than physical illness, the kuffar also change the definitions of mental illness to call their diseases healthy, and to call health a disease, according to whatever suits their desires.

The standard counterargument from secularists is that both harmful prostitution (as if a harmless prostitution exists!) *and* slavery should be eradicated. But is this really realistic?

The largest and most well funded police forces on earth have failed to stop either slavery or prostitution. You can't stop people's reproductive desire anymore than you can stop flowers from blooming in the spring. To suggest that you can change or eliminate this reality is an outright rejection of nature, which itself is a rejection of Allah's creation.

Why is it that the suggestion of legalizing and regulating prostitution to protect women working as prostitutes sounds reasonable in mainstream discourse, but discussion of legalizing and regulating slavery is absolutely taboo? The answer is at least partly because of the underlying economic model.

The system of prostitution favors high, unsustainable output, while Islam encourages balanced and sustainable production and consumption. Talking about the rights of women is a smokescreen, because an authentic implementation of Islamic slavery would be vastly better for women than either soft or hard prostitution.

Secularists try to make it seem as if slavery is worse simply due to the compulsion involved, but a majority of prostitutes are forced into their line of work by economic circumstances. In most cases, they have limited choice about which men they have sex with, and in many cases face abuse by their customers or their pimps, and threats of violence if they try to change their pimp.

Some recoil from the idea of slavery reflexively because it means a woman not being able to choose her partner, but the reality is that in the system of prostitution, women are also frequently compelled into miserable situations not of their choosing. In many cases, their chosen partner cheats on them, abandons them for no reason, or plays with them for years while refusing to commit. After this, they may end up settling for a partner they would not have originally chosen.

This is the situation even for women who are not forced by economic circumstances into prostitution, and the situation for prostitutes is generally much worse. This entire pattern of relations is symptomatic of a society that where everything, including relationships, are treated as disposable. In the system of prostitution, women have little or no choice about being treated in this way, yet somehow they are indoctrinated to believe that this condition is "freedom."

Slavery does entail compulsion, but Islamic regulations ensure that a woman only has one sexual partner at a time, and if a slave is sold, it is necessary to wait for 3 months until she can have another sexual partner. This waiting period helps to be certain about the paternity of children, but it also allows for an emotional adjustment period.

Her food, housing, clothing, and basic expenses are all paid for, and if she becomes pregnant she can no longer be sold, and the children born of the union have full inheritance rights, just like any of the father's sons.

If a female slave enters Islam, her owner must give her the right to earn

extra income alongside her duties so that she can buy her freedom if she wishes. Historically, female slaves were often freed as charity or expiation and voluntarily married their owners.

In almost every sense— spiritual, emotional, and psychological, Islamic slavery is better for women than prostitution. A prostitute might earn more money initially, but as she grows older her earning power will drop off sharply. If she has children, they will most likely not know their fathers, and the fathers will probably be under no legal obligation to support the children. A slave who has children with her owner, on the other hand, will have assistance in raising his children, and they will eventually inherit from their father.

This means that the children will have better social standing, education, and wealth than the fatherless child of a prostitute by virtue of their clear paternity and rights. This will enable them to provide a social safety net for the mother as she grows old.

The individual trajectories of a slave under Islamic law and a prostitute under secular law reflect the trajectories of the societies that they live in. The female slave in an Islamic society may face some hardship, especially in initial adjustment phases, but she has stability, all of her needs are met, her lifestyle is healthier in every way, and she has good prospects for the future.

By contrast, the prostitute in a secular society earns a much higher income than the Muslim slave, but because of the severe trauma she goes through, in many cases, she will spend her earnings on drugs. Even if she has good financial planning practices, her children are likely to grow up in an unhealthy and unsupportive environment, and will likely not be in a position to support her when her earning power drops. In most cases, prostitutes face bleak future prospects.

Likewise, the system of prostitution yields high earnings in the short term, but is very unhealthy and leaves the society in a much worse

position over the long term. The Islamic system, on the other hand, has lower total output, but leads to much healthier outcomes over the long term.

May Allah to wake the Muslims up, and spread the awareness that adopting the system of prostitution on the collective level will eventually lead to prostitution and adultery on the individual level. If women enter workplaces with non-*mahram* men and allow their sex appeal to be used as a product for sale and a driver of economic growth, it may yield some profits and fun in the short term, but in the long run, it will degrade familial relations and lead to the disintegration of society, and an even worse outcome in the hereafter.

May Allah protect us from selling our religion for a small price.

The Link Between Monogamy and Democracy

Monogamy is a uniquely Greek and Roman institution. Although it came to be associated with Christianity, in reality, it is entirely foreign to the message brought by Jesus, *alaihi asalam*. Greek culture was unique in antiquity for the practice of monogamy, while almost all other contemporaneous cultures practiced polygyny. The ancient Greeks considered monogamy as a mark of their superiority over "barbarians," which was a term used to denote all non-Greeks.

The ancient Greeks also considered democracy to be a mark of their superiority over non-Greeks. The survival of democratic government was actually dependent on monogamy to some extent.

Democracies necessarily depend on large slave classes because of the time, education and resources required for effective democratic participation. Politicians do not produce the necessities of life while they are debating, so they usually require support from laborers.

If children borne by slaves had the same rights as citizens, the slave class would eventually disappear, because as slaves became politically active, they would vote to legislate more rights for slaves. This means there had to be a "hard" line between the citizen and slave classes in order to preserve the privilege of the citizenry, and the institution of democracy itself. Democracy is also jeopardized if political participation is opened to too many unqualified individuals.

Ironically, the ideal underlying democracy is that distributing power will lead to a more just outcome, according to the principle that "absolute power corrupts absolutely." The reality of democracy, however, is that it both depends upon and propagates elitism and concentration of power, since the citizenry always votes to preserve and augment their own wealth and privilege. In modern times, this tendency manifests as exclusion by means of nationality and national borders.

An Islamic, polygynous society actually achieves the ideal that democracy claims to represent, since legitimate heirs are numerous, preventing the crystallization of social hierarchies into dynasties or oligarchies. Ideally, there is no permanent strata of political elite. This actually leads to more social mobility, which prevents the buildup of social tension which can lead to instability and violence.

It's unclear exactly how or why Christianity became monogamous, but the most likely explanation is that it was the cultural influence of the Roman empire, which had adopted Greek marital norms. Many of the authors and early exegetes of the New Testament were Greek, and they may have influenced translations and interpretations that were later viewed as supporting monogamy.

In some ways, the entire trajectory of Western civilization can be seen as influenced by monogamy. Rendering many children illegitimate and depriving them of social status and inheritance rights enabled concentration of wealth and power, which in turn financed the

industrial revolution.

The rise of communism in the last 200 years is a response to this tendency toward excessive concentrations of wealth. For example, both the French and Russian revolutions focused on killing elite families and distributing their wealth and privilege. Both the French and Russian revolutionary movements were also fiercely anti-religious, and largely viewed religion as being the cause of widespread oppression and injustice.

It's interesting that the institution of monogamy helped pave the way for the revival of democracy in Europe. This lends weight to the view that adopting one aspect of a comprehensive belief system will eventually lead to adopting other aspects of that same belief system.

Socio-Economic Advantages of Polygyny Over Monogamy

In the long run, monogamous societies are at a distinct disadvantage to a society that practices polygyny within the bounds of Islamic regulations. There are a number of reasons for this.

- The most successful males, probably those with the best genes, reproduce more. This increases the overall genetic quality of society.

- Less available females means there is more need to go to war to acquire more females. This is a problem if the society's values are bad, but in the case of Islam, it means male sexual desire is directed toward spreading and establishing the truth.

- In the process of war, the weaker males die and the females are

distributed among the stronger warriors, making the next generation stronger.

- Expansion means absorbing new ethnic groups, which increases genetic diversity. Genetic diversity is correlated to overall health and vitality of the population.

- In an economy based on household labor, optimal economic output requires that men capable of maintaining multiple households do so. Polygyny increases overall output. If a woman marries a man who cannot provide the resources necessary for her to achieve peak productivity, the whole society loses out.

- Economies based on households improve the standing and rights of women, because they have direct control over production. Feminism only became necessary when production was removed from the home and moved into factories owned by men. An economic model based primarily on household labor thus improves the quality of relationships and families through mutual interdependence.

- Wives in polygynous marriages have more time to focus on child rearing and education, since there is less demand placed on them when it comes to caring for their husband.

- Concentration of wealth and influence is discouraged. Wealthy men are more likely to have a large number of children, all of whom inherit wealth and influence. European aristocrats had dozens of dispossessed illegitimate children, which led to severe inequality and social tension.

Overall, a polygynous society will tend to be stronger, healthier, more expansionist, and more equitable than a monogamous society. In the short term, industrial production can outperform the model of

household-based production, but industrialized economies have a large number of externalized costs which accumulate with time.

In this analysis, industrialization is explicitly associated with monogamy. This is because it requires an unnatural level of capital accumulation, which would be impossible if industrialists, financiers, and aristocrats gave equal rights to all of their offspring, rather than marginalizing illegitimate offspring.

Understanding Saudi Marriage Laws

What happens if a Saudi citizen wants to marry a Muslim who is not a Saudi citizen? There are a few requirements.

First, a man must be no older than 55 years old, or 50 for a woman. Any older than this, and the marriage is not allowed. If they are under this age, the person they want to marry must be no more than 15 years younger than them. So a 54 year old Saudi man cannot marry a 38 year old non-Saudi woman, but he may marry a 39 year old non-Saudi woman, and a 49 year old Saudi woman may not marry a 33 year old non-Saudi man, but she may marry a 34 year old non-Saudi man.

A man must be no younger than 40 to marry a non-Saudi citizen, and a woman may be no younger than 30. So a 39 year old man or a 29 year old woman wanting to marry a non-Saudi will need to wait a year.

The marriage requires government approval, and this approval will only be granted to a Saudi man who has a salary of over 3000 rials (around 800 USD) and owns a house. If the Saudi citizen who wants to marry is divorced, they may not marry the non-Saudi until 2 years after divorce.

If the Saudi citizen wants to marry a non-Saudi citizen as a second wife, he will need a certificate from a hospital stating that his first wife is unable to have sexual intercourse or unable to bear children. The certificate must be endorsed by the ministry of health. The man also has to sign a certificate acknowledging that his wife may not have the right to Saudi nationality.

A non-Saudi citizen is not allowed to marry a Saudi woman as a second wife under any circumstances. If he wants to marry her as a first wife, he must prove he has no criminal record and no infectious or genetic diseases. He can never have served in the military of any country, must have a salary of at least 4000 riyal (around 1100 USD), must have a valid residence permit, and must own a house or apartment.

Any non-Saudi citizen wanting to marry a Saudi citizen must have a nationality. Stateless individuals do not have the legal right to marry. The individual will also have to pass a series of security checks before the marriage is approved.

So how can we explain these seemingly insane regulations? This is partly a result of the modern model of governance. These laws are mainly about preventing non-citizens from benefiting from the social services in the country and taking more wealth than they generate for the country. In other words, these regulations are designed to prevent wealth outflows. Since stability is maintained by satisfying the desires of the people, it's necessary to maintain lucrative patronage networks by encouraging marriage between citizens.

But many wealthy liberal democracies also provide services to their citizens, including legal protections, infrastructure, education, and health care, but they are much more open when it comes to granting citizenship to non-citizens. Why?

Europe and America derive their wealth largely from productive

activities like manufacturing and services rather than natural resource extraction. Expanding the labor pool adds value to their economies. Even unemployed people who collect benefits increase consumption and demand, generating more jobs and economic activity.

An economy like Saudi Arabia's depends mainly on the extraction of non-renewable natural resources. Domestic consumption is highly dependent on imports, so adds little value to the economy. Giving cash benefits or rights to non-citizens does not strengthen the economy or the state much at all. Rather, it depletes their limited reserves.

Legal measures designed to promote concentration of wealth within a single nation depend on a very materialistic mindset and a short time frame. If you support your Muslim brothers and sisters financially, even if you lose some material wealth, Allah's bounty and generosity is unlimited. You will build goodwill and relationships of mutual support which can turn into trade networks spanning the *ummah* and generating sustainable wealth.

For example, it's quite common for intermarriage to result in trade ventures between two different countries. On paper, there may be a financial loss, but there may be a substantial gain when it comes to social and intellectual capital. Furthermore, stronger links between Muslim families from different regions increases the unity of the *ummah*, which translates to greater political strength and a stronger sense of unity.

The Saudi government doesn't seem believe it can get much meaningful support from Muslims, or Allah, for that matter. Rather, they depend primarily on support from America and Europe. This is why Americans, Europeans, and even Japanese, Korean and Chinese *mushrikeen* are now allowed to travel freely in and out of the lands of the *Haramain*, while Muslims around the world do not have this right.

They prefer to form deeper bonds with wealthy disbelievers rather

than Muslims, because they believe they will derive more worldly benefit from them. If they used their intellects rather than obeying their *shayateen*, they would understand that the prevailing world system is unsustainable, and that their "friends" from Europe and America will abandon them when the going gets tough (if they don't betray them outright, which is very likely).

Sooner or later, those in power in the United States will have to make the choice of whether to save its own people, or to save its Saudi allies, and they will certainly favor their own people.

At that point, the Saudi elite will find themselves without the support that they have grown dependent upon, and will also find themselves surrounded by hundreds of millions of people they have been disrespecting and who they've severed their ties with.

Preventing poor Muslims from going to *hajj*, abusive labor practices, and taking the profits from this exploitative behavior and spending it on obscene levels of luxury and ostentation builds up a lot of ill will. At some point, the chickens will come home to roost, and they will pay the price of their oppression, both in this world and the hereafter, except for those who repent and turn to good works.

Supporting Marriage with Jihad

If you ask someone from any Muslim community or country, they'll probably tell you there's a divorce crisis among the Muslims. It's rare that anyone connects elevated rates of divorce to abandoning *jihad*, but *jihad* supports marital health in a number of ways.

Jihad is actually a reality of life, and it is the source of security. Most of us, these days, are involved in *jihad* by supporting national armies or through political protection agreements where the US or other

Christian nations are granted economic privileges in exchange for "protecting" Muslim countries. For governments that enter into such agreements, their "*jihad*" is to economically or logistically help Christians, Jews, or polytheists inside their lands, and suppress anyone inside their countries who opposes their presence or the assistance rendered to them.

Today, militaries are heavily mechanized and rely on technology, so just as in other fields of labor, men are rendered useless by technology. However, we still "struggle" (*jahada*) to get money to pay taxes to the governments that maintain those militaries or political arrangements, rather than actually joining expeditions. This is *jihad fi sabili taghut*, or jihad in the path of that which is worshiped other than Allah.

A woman can do this kind of struggle just as well as a man. The more the push for "gender equality" continues, the more men become optional, rather than essential, for women. As machines replace men, and women's ability to own and operate machines increases, women no longer need to rely on men for protection.

Keeping a marriage together is hard work. There is a continuous cost-benefit analysis going on. What are you getting out of the marriage, and what is it costing you? If you're not getting a lot of benefit from your marriage, the incentive to make the difficult sacrifices necessary to make things work is simply not there.

Another factor is fatigue or boredom. The mannerisms or deficiencies of a spouse may become intolerable when the couple stays together day after day, year after year. Some couples will do things separately to relieve this tension, but this leads to them growing apart. When a man goes and watches football and smokes *shisha* instead of sitting with his wife, he is doing something for himself rather than her. They may be a bit refreshed from having a break from each other, but as the husband and wife go in their own directions, they also grow apart.

By contrast, when a man goes on an expedition and fights for the sake of the religion and the security and honor of the society, and brings back wealth which supports the family in the process, he earns the respect of his wife because he is directly protecting and providing for her. At the same time, they have time apart to rest from the things they dislike about each other and reflect on the things that they appreciate about each other; things that are missing during the time of absence.

When the possibility of the husband dying is present, this also increases the love between the couple, because all of the petty and small things that we get angry about seem unimportant when we are faced with the reality of death. When the husband comes back alive from an expedition, the wife will experience a sense of gratitude that is much stronger than circumstances where the reality of death is less apparent.

When the husband feels loved and appreciated by the wife, he will also love her more and treat her better, as she will be a joy to be around, and so a virtuous cycle is established.

From the man's side, one of the biggest factors destroying marriages today is contact with women other than his wife. In many cases, these are just emotional affairs with co-workers that may not turn into an outright sexual relationship, but they may still reduce the affection his wife receives and poison their relationship.

The economic factor should not be overlooked here. Even if a man is religious and marries the other woman as a second wife rather than pursuing her in an illegitimate way, he may not have the resources to treat his wives equally, and may end up being unfair with his first wife. Jihad increases the economic vitality of the society, making it more feasible to justly maintain multiple wives, and it also provides the outlet of slaves, which are less of a strain on the first wife than additional wives.

Since jihad is a means of fulfilling sexual desires, and at the same time strengthens the bond with the first wife, the man is better positioned to pursue his natural desires while doing less damage to his first marriage. Islam does not teach us to eliminate or repress our desires. Rather, it teaches us not to follow our desires, but to direct them towards beneficial purposes.

Being closer to death makes a man more aware of how temporary and insignificant the pleasures of this world are. Knowledge of this reality allows him to be patient and avoid *haram* interactions with women that could harm his relationship with his wife. A man of understanding will also know that *haram* interactions with women will decrease his *iman*, and he will know that success in jihad depends on *iman*.

It's very odd that you can see today hundreds of lectures and seminars about how to deal with the divorce crisis, how to improve your marriage, marriage counseling, and so on and so forth, and yet, almost none of them mentions obeying the command of Allah and returning to *jihad fi sabilillah*.

Of course, *jihad* will not eliminate all divorce. But it does combat the liberal world system, which is continuously promoting the disintegration of the family in almost every imaginable way. The Muslim *mujahideen* are the only force in the world actually presenting a viable resistance to this project, and this is visible on the collective and individual levels.

May Allah bless the Muslim *ummah* and strengthen us, and make our families among those who stand behind the protection of the *mujahideen* striving to make Allah's word the highest, rather than taking our protection for those who fight for the sake of the *taghut*. And all success is from Allah.

The Wisdom of Women's Obligation of Sexual Availability to their Husbands

Some people think that the command for a woman to have sex with her husband any time he approaches her is oppressive to women. On the contrary, it is a form of protection. There are some analogues to hijab here, because hijab is also viewed by those who lack understanding to be oppressive, and like observing hijab, always being sexually available to her husband can sometimes be uncomfortable or inconvenient for a woman.

To see how this command is protective of women, consider how easily a wife refusing her husband's advance can become a vicious cycle that damages the marital bond. If a woman refuses sex because she is busy or not feeling well, her husband's desire can easily be directed somewhere else. It may be looking at a video of a woman, chatting with a woman, or something similar.

When almost any woman sees such behavior from her husband, she can easily become upset. This can lead her to feel further repelled from him, or to be emotionally detached during sex, making the sex less satisfying for both her and the husband, further damaging the marriage and further pushing the husband to seek other outlets for his desire.

This may not be an intentional decision by the husband, but it can put him at an elevated risk of developing a connection with another woman. If this happens, it can easily result in still more detachment, leading to a vicious cycle which ends in divorce.

There are surely more benefits to this legislation that may not be apparent. Such is the nature of the law of Allah— the more you analyze it, the more layers of wisdom and benefit you will find.

The Riba-Monogamy Nexus

Both *riba* and the normalization of monogamy are essential to the process of industrialization. Without exception, Muslim societies that have pursued industrialization have seen a decline in polygyny and an increase in *riba* or *riba*-identical "Islamic" transactions.

Industrialization depends to a large extent on heavy concentrations of capital and a shift from a distributed, largely non-monetized economy, towards a more centralized economy based on abstract, representational currency and debt. In practice, this occurs along with the formation of elite, ultra-wealthy business families.

Riba concentrates wealth by creating large nodes of capital accumulation as industrialists entrust their money to bankers and investment funds, and then push legislation to compel the middle class to invest with the same bankers and investment funds. The poor need to use their money to survive, while the rich use their money to accumulate more money, leading to a continuous concentration in the distribution of wealth. Bigger concentrations of capital have a competitive advantage due to economy of scale and the ability to influence governments, which exacerbates the tendency toward capital concentration.

Legalizing *riba* is what enables these concentrations to form in the first place, because *riba* is necessary for fractional reserve lending to be worthwhile. Fractional reserve lending distorts the decision making process of economic actors by causing the relationship between abstract wealth and real value to diverge.

In other words, bankers create money out of nothing, and this money motivates people to work for the benefit of the bankers' customers much more than they would ordinarily, because the perceived wealth

embodied in the currency appears to be more worthwhile than other options. This illusion eventually has to break down, however, and it does so in the form of hyper-inflationary events, at which point it becomes clear that what has really been happening is a transfer of wealth from the working and middle classes to wealthy bankers and holders of capital.

Both *riba* and monogamy were required to arrive at this state of affairs. Monogamy prevents the distribution of wealth by limiting the number of legal heirs. Around the time of the industrial revolution it was common for the wealthy to have many illegitimate children, sometimes numbering in the dozens, none of whom were entitled to an inheritance.

These concentrations of wealth resulted in the oppressive class structure of Europe, which itself gave rise to the ongoing battle between capitalism and communism which has claimed millions of innocent lives. They also made possible the centralization of power necessary to finance costly research and development and the construction of industrial infrastructure.

Many people believe the technology that emerged from this centralization of power outweighs all of the negative side effects associated with the industrial revolution, such as rampant pollution, environmental destruction and the breakdown of traditional social structures. However, industrialization also had many negative economic effects which are often overlooked.

Industrial production is more efficient in terms of the rate of production, but tends to be much more wasteful. Household production is highly attuned to household needs, while industrial production leads to surpluses and shortages due to greater informational asymmetry between consumers and producers. This contributes to "booms" and "busts" associated with cycles of economic depression and war. These cycles have grown more severe in the

modern era.

On the level of religion, this emphasis on technology has also led to exalting technology, the creation of human beings, while discarding humans, the creation of Allah. This is a logical consequence of a worldview that portrays Allah as a human being. The most recent manifestation of this problem is the drive to automate as many forms of human labor as possible and replace them with technology, while unemployment crises and wealth disparities intensify around the world.

Both the abolition of *riba* and an increase in the practice of polygyny can effectively counteract this trend by leading to a more even distribution of wealth and more sustainable forms of technology.

Female Circumcision

The strongest view in Islamic scholarship is that female circumcision is *mustahab*, and if done properly it is certainly beneficial. So why do adherents of humanism lose their heads about it? There are two main issues here: individualism and materialism.

Individualism

Extremism in individualism leads humanists to focus on individual rights to the point of blinding themselves to communal benefit and the eventual dividends that communal benefits can provide to individuals.

For humanists, the idea of reducing a woman's sexual stimulation and desire appears to be a violation of her individual right to pleasure, which in their worldview is the purpose of life. For them, the state and heavy industry have filled the role of the state, so the integrity of the

family has little to no meaning or value for them.

They can't understand the value of the family, because most of the progenitors of the ideology of humanism come from societies where families, and extended families in particular, have been sacrificed in exchange for material things. The importance of protecting the family is not even "on the radar" for them.

Does reduced sexual desire on the part of women protect the integrity of families? Yes. Can there be any doubt that adultery will be less prevalent in a society that practices female circumcision? In almost all instances in the book of Allah, when Allah mentions men and women together He mentions men first, except in the case of *zina*.

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ

The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes[63]

In the story of Yusuf, *alaihi asalam*, it was the woman who initiated the advance. The Christians have a long history of difficulty with this aspect of female sexuality; during the witch hunts in Europe, female sexuality was believed to be the reason that women were more prone to engage in sorcery than men, and there were many stories of women making sexual pacts with the devil in exchange for their powers.

This became bound up with the idea of "original sin." Many Christians believed that women, starting with Eve, had a stronger link with Satan than men. As a result, female sexuality was intensely repressed and viewed with suspicion. They were not just being crazy and superstitious. There is some basis to this, and there is no doubt that Satan works through women very much.

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63 Surah Nur, 2

The Prophet ﷺ said:

$$مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنْ النِّسَاءِ$$

"I have not left a trial after me more harmful to men than women."[64]

There is no question that the Christians went to extremes in their handling of women's sexuality. Martin Luther, in writing on women's sexual pleasure, described it as a disease associated with the act of procreation, akin to epilepsy.

This extremism is the real root of feminism. After centuries of cruel and excessive repression, Western civilization has recoiled against these excesses by going to the other extreme, conceiving the pursuit of individual pleasure the entire purpose of their existence, and trying to maximize pleasure in any way possible.

Materialism

This search for pleasure points to the other critical problem with humanism; materialism. Christian theology also plays a role here. Christians imagine the afterlife as a purely spiritual affair characterized by bliss and ecstasy— but without a body, and without sex.

As such, on a subconscious level, there is a cultural belief embedded into Christendom that this life is their only chance to enjoy sexual pleasure. A Muslim, on the other hand, knows that the pleasure of this life is but little in comparison to the pleasure of the *akhira*, which includes sexual pleasure.

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64 Sahih Bukhari, 5096

Christians have long criticized Muslims for our sensual vision of paradise, with delicious food, beautiful houses and beautiful women. Many Christians regarded these as "carnal" pleasures, or pleasures of the flesh, and cast a negative light on pleasure of this nature. This highly negative view of "carnal" pleasures resulted in excessively austere lifestyles, which eventually drove Western culture to recoil and embrace materialistic hedonism.

Ulterior Motives

When it comes to the modern attacks on female circumcision, there are also ulterior motives. For political reasons, the West has to claim that their way of life is superior. They can then use imposition of their individualistic and materialistic values on other cultures as a justification for imperialism.

By dwelling on this very intimate issue, they can point to the inferiority of other cultures (according to their worldview) and prove that they need to intervene and spread their way of life to "save" misguided Muslims. This helps stir up support for their war effort, lending a moral legitimacy to their aggression against the Muslims.

In the process of oppressing and exploiting Muslim countries under these false pretexts, they gain access to resources, cheap labor, and export markets for their products and services.

The Reality

Female circumcision, if done properly, represents a middle way between extremes. By removing the clitoral hood, the rubbing on the clitoris when a woman moves is reduced, which means she is less stimulated in her daily life, and consequently has less sexual desire. In the actual act of intercourse, however, the barrier of the clitoral hood is removed which means she can receive more stimulation from her

husband. In short, this means that overall sexual desire outside of the marital relationship is reduced, while sexual stimulation within the marital relationship is increased.

So the bond of the family is strengthened, and a barrier is put in place on one of the avenues that could threaten the integrity of the family. This perspective enables reconciling two different narrations from the Prophet ﷺ. In one hadith, he recommended female circumcision because it "brightens the face" of the woman, but in another, he said that it is a protection for her honor. Additionally, female circumcision makes hygiene easier and improves vaginal odor.

A number of non-Muslim tribes in Africa, and some ignorant Muslims, practice an extreme form of female circumcision which involves removing the clitoris and sometimes labia completely. This represents the opposite extreme from the humanists. These tribes are willing to sacrifice the sexual pleasure of individual women to a large extent for the communal interests, just as Western humanists are willing to sacrifice communal interests to a large extent for the sake of individual pleasure.

While traveling in Africa, it was very clear to me that the societies with extremism in this regard had much stronger family and tribal bonds than the West. This highly communal approach of African tribes, like Western individualism, has certain advantages and disadvantages. Islam represents a balance between these extremes.

Low Fertility, High Technology versus High Fertility, Low Technology

The rise of the prominence of economics as a discipline is inevitable with the mechanization of war. Strategy and tactics matter less and

less, and the outcomes of wars are increasingly determined by economic exhaustion rather than spectacular tactical victories.

The reliance on costly military-industrial complexes for security puts massive pressure on nations to integrate into the globalized liberal order, because such a wide range of materials and inputs are required for the development and maintenance of these complexes. This pressure is one of the main control mechanisms used to suppress *sharia*.

The successful resistance of the liberal order by the Muslims of Afghanistan signals a shift towards an alternative model which can be replicated and deployed elsewhere with the permission of Allah. This model could be called a high fertility, low technology model.

It's not really low technology, though, because humans and animals are actually much more sophisticated than any man-made technology. What I mean by technology here is mechanized, industrial, human-made technology. The *kuffar* sacrifice fertility for this technology, thus pursuing a low fertility, high technology strategy.

This sacrifice takes the form of trading early marriage for lengthy education to generate technicians capable of producing, maintaining, and operating technology. In other words, they choose to rely on what their own hands produce rather than upon the creation of Allah. Not only do they delay marriage to accomplish this, they also kill their children through contraception and abortion.

They also use their technology to attack and kill children in other countries, insult these countries as being inferior because of having lower life expectancy, and then offer "development" assistance to help them increase their life expectancy. They believe their way of life is superior, so they try to impose it on everyone else in the world.

The reality is that it's impossible for everyone to live like them because the earth is not designed to support this kind of lifestyle. In fact, people

chasing the false hope of being able to live this lifestyle is the main reason that the *kuffar* are able to afford it in the first place, because people running after this false hope generates demand for Western goods and services, and Satan's beautification of this evil lifestyle also helps to convince Muslims to accept the invasion, occupation, and acculturation of their lands.

The remedy for this disease is to obey Allah and his Messenger ﷺ with regards to marriage: marry as soon as you have the ability, and don't kill your children for fear of poverty. Don't damage your family by looking at or interacting with non-*mahram* women, or allowing your wife to interact with non-*mahram* men. This results in loving marriages that produce children faster than the *kuffar* are able to kill them.

This is why the IMF makes "development" loans conditional on higher female participation in formal education and the formal labor force. This directly undermines a society's ability to resist the liberal order. Placing an expectation of formal, secular education upon girls encourages them to delay marriage, thus lowering fertility. When they use this education to go and work outside the home, the quality of marriages declines and divorce increases, lowering both the quality and quantity of the population, and pushing them instead toward dependence on Western-dominated forms of government and industry.

It must be understood that programs that promote secular education, particularly among girls, are direct complements to hostile military actions by disbelieving nations, so it makes no sense to treat invading soldiers differently than those who are actively engaged in promoting and implementing these kinds of programs. The strength of the Islamic economic and political system is supported by modesty, just as *fahisha* is integral to the strength of the liberal economic and political order.

Islam is Dominant

Islam, by its nature, must be dominant. If we are living in a system in which some other ideology is dominant over Islam, then we cannot truly describe our condition as Islam. The weakness of the Muslims leads to many vicious cycles, and these vicious cycles can only be broken by *jihad*. One such example is the norms of marriage.

Because of the influence of *kuffar* on the Muslims, monogamy has come to be regarded as normal. As such, when a man goes to marry another wife, he feels the need to justify why he wants to marry a second, third, or fourth wife.

This often leads to him pointing to some defect in his first wife. He may complain, for example, that they have no children. He might say that he has some problems in his relationship with her. Because polygyny has a stigma attached to it, men fall into the sin of talking badly about their wives in order to defend their natural desire to marry additional wives.

Marrying more than one woman was common among the *sahaba, radhi Allahu anhum*, and yet we do not have a single report of them criticizing their first wife to justify their desire to marry another wife. When a man criticizes his wife in this way to justify his wish to marry, it is a form of *gheeba*, and this sin can gradually become normalized.

His wife may then feel deficient and insulted in the eyes of the society, and could be angry or even begin to hate her husband. Her unhappiness can then affect her marriage and the children. This in turn contributes to a negative image of polygyny. It can even lead to people thinking monogamy is innately superior.

This is hugely harmful, because the people begin to think that the *deen*,

or way of life, of the *kuffar* is superior, which is a path to apostasy.

The Prophet ﷺ said:

<div dir="rtl">

الإسلام يعلو ولا يعلى عليه

</div>

"Islam dominates, and is not dominated over." [65]

When we try to apply Islamic principles in a situation where some other ideals are dominant over Islamic principles, it is not actually Islam, and it can make Islamic principles or legislation look bad, when in reality the un-Islamic rules and norms are to blame. Islam is a complete system, and if parts are neglected or abandoned, it leads to distortion and disfigurement. If you remove just one essential piece from a car, whether a wheel, the brakes, or the steering column, the entire car may stop functioning.

If we reestablish Islam in its entirety, the act of following the *sunnah* will become a source of pride that needs no justification or explanation. Polygyny is just one prominent example, but there are so many things which are integral to our religion, and yet which many Muslims feel the need to be defensive or apologetic about. This is a symptom of striving to conform to a dominant system other than Islam.

If we achieve a position of strength and independence, we will no longer need anything from the *kuffar*, and we will not seek any benefit from them in terms of wealth, technology, or security. If this is the case, and we rely on Allah and the believers alone, why would we be concerned about being accepted according to the prevailing norms of the liberal world order?

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65 Al Bayhaqi, 5/106-108

This is one benefit of not taking the Jews and Christians as protectors. As soon as we begin to take help from them, we will start to dislike doing something which might cause them to stop providing whatever help or support we take from them. We are then pushed to compromise in our religion.

It's important to remember in this context that living under the political or military protection of the Jews and Christians is a form of support. As long as we are receiving support and protection, we will have a subconscious incentive to behave in such a way as to keep this support and protection.

A Damocles Sword of Crime and Heartbreak

An estimated 70% of prison inmates come from households with divorced or separated parents. Children of divorced parents are approximately nine times more likely to commit crimes.

How do homes get broken? There are usually multiple factors, but according to various surveys, the biggest single reason is extramarital affairs. What is the single biggest cause of extramarital affairs? Again, there are usually multiple overlapping factors, but according to surveys, the biggest single factor is men and women becoming attracted to each other in social settings and the workplace.

Why can't men and women stop mixing in social settings? Because modern economies require it. These economies actually produce well above what humanity needs for a dignified existence, so why are such high levels of economic output needed? One reason is that people turn to excessive consumption to numb the spiritual pain of coming from a broken family, so it's a vicious cycle. Another important reason is the

fact that it is very expensive to keep all of this psycho-social trauma from tearing society apart.

America has only 5% of the world's population, but 20% of the world's prisoners. If America runs out of money, it will become impractical to maintain this expensive prison system. If prisoners start escaping, a crime wave will be unleashed which will erode the economic and social order of the country, leading to more escapes, and more violence.

European social control mechanisms seem to be more benign because they rely more on social control measures than direct violence and imprisonment, but they are no less expensive. These societies have lost traditional social structures capable of providing social services and security, and are now completely reliant on institutions like large corporations and states which are much less efficient than traditional structures.

The possibility of economic collapse is a sword hanging over the heads of the *kuffar* — it is the manifest threat of having to face the consequences of their own actions. The fear of facing this reckoning is why Americans are willing to be used as puppets in wars, fighting for agendas they don't understand. This is what is required of them in order to keep the credit line open.

As they sink deeper and deeper into debt, the interest payments get higher and higher. The pressure increases. More and more people cope with the psychological trauma of this miserable situation by turning to drugs and entertainment. Those who don't escape into drugs or mind-numbing entertainment turn to false promises instead. "We can fix it by building a wall! Really, the problem is outside of us! It's not inside of us!"

America can't police the world anymore. They can't even police themselves.

Why Modern Muslims Abandon Early Marriage

In some ways, secular *kuffar* are closer to *fitra* than many modern Muslims. For example, they accept that it is natural for teenagers to have sexual relationships, while many Muslims these days expect you to finish medical school before even thinking about being sexually active.

This is not to defend degeneracy like abortion, contraception, the emotional destruction of multiple breakups, promiscuity, etc. But the nature of *kufr* is to reject or "cover" the wisdom of Allah, *subhanahu wa t'ala*, and try to replace it with human substitutes.

This applies to the rejection of revelation like Quran and *Injeel*, which they try to replace with human observation and logic, but *kufr* can also manifest in the rejection of nature. For example, the *kuffar* believe that "women's liberation" (which might be more appropriately termed "masculinization" of women) which corrupts the creation is superior to the perfect balance of masculinity and femininity.

Allah made hormones strongest in early adulthood for a reason. It's a time to be bonding with a partner who you will be "yoked" to economically for life.[66] Beauty is at its peak in youth because the superficial phase of love is the initial phase of bonding. With time, a deeper phase of love sets in, but a lot of people need the beauty to make it there. It's good to be balanced and have self control, but to normalize completely suppressing sexual desire for up to a *decade* or more after puberty is rejecting the state in which we were created, and is also unhealthy.

And what is the justification for this harmful way of living? They claim

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66 A reference to 2 Corinthians 6:14

it's to have financial stability, but this is not the reality. It's to have unnecessary luxuries and status symbols which have been imposed on us by the *kuffar*: electric lights, indoor plumbing, Western pharmaceutical medications, cars, planes, trains, television, internet, imported foods, university education, and so forth.

It is possible to work and feed a family and provide them with a simple, healthy home without all this, but those that do are insulted as being "backward." To insult someone or look down on them for living such a lifestyle is to insult someone for living in harmony with their own nature, which is to insult or look down on Allah's creation, and exalt perversion and repression of human nature.

How did we get in such a situation where we even care about these unnecessary luxuries, such that we labor and sacrifice and suffer to get things like expensive cars and apartments with marble flooring? It's because we started to take support and protection (*walaya*) from the *kuffar*, and we are afraid of losing that support and protection.

It's natural to want to be honored and respected by those that you depend upon for your safety and security. The extent to which you are honored and respected by a community is based on your contribution to the community. The more you contribute to a community, the more you will be respected and honored by that community, and the more keen that community will be to protect you. Status symbols are a way of displaying your contribution to a community.

Seeking status within the liberal world order has infiltrated the Muslim community to such an extent that we will be attacked by many Muslims if we try to break this pattern and leave off seeking status symbols like university degrees, Western clothing, cars, and houses with indoor plumbing and electricity. This is the wisdom of keeping a wide distance from the *kuffar* and showing enmity to them. If we maintain this distance, and avoid taking benefit from friendship with them, we will not be tempted to try to compromise in our religion to

seek their approval— and compromising our religion is the *only* way to gain their approval.

Being surrounded by *kuffar* means you will continuously get positive feedback for things which go against the laws of Allah or lead you away from the religion, and negative feedback for obedience to Allah. If you try to obey Allah in such circumstances you will become mentally and emotionally exhausted.

The best defense is a good offense. If you look at the *kuffar* like the wretched, hell-bound creatures they are, and push them to the narrowest part of the road,[67] there will be no room for their distorted and false views to affect you. If you sincerely pity them for the filth that they live in, and wish guidance for them, it will seem absurd to try to take protection or support from them. How can someone who has no protection or support from Allah offer protection or support to anyone else?

One ayah sums all of this up very well.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِـعٌ عَلِيمٌ

"Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and

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67 This is a reference to a hadith which appears in Sahih Muslim, 2167, in which it is narrated that the Prophet ﷺ said: *"Do not initiate the greeting of salaam to a Jew or Christian, and if you meet them in the street, push them to the narrowest part of the road."* This is an indication that we should not show approval for those who condemn themselves to hell by rejecting Islam.

Knowing."[68]

And if someone decides to try to live in harmony with *both* their internal nature *and* the law of Allah, and marry at an early age, devils will come to them from in front and behind, and from the left and the right threatening them with poverty.

$$ يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا $$

Satan promises them and arouses desire in them. But Satan does not promise them except delusion.[69]

Here we can see something of the meaning of the ayat:

$$ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ $$

...and they do not fear the blame of the critics.[70]

Yes, we will marry young, we will fight wars, we will die of plagues, we will suffer hunger and loss of wealth, we will take slaves and they will bear us children, and we will worship our Lord, and this is the nature of this life and the state that we were created in.

If someone doesn't like it, I would tell them to go create their own universe, but they can't even create a house fly! This is the reality of all of the work of the *kuffar*. They think that they are improving the world, or guiding its evolution into something better, when in reality they are only spoiling something that was created by the All Powerful and the Perfectly Wise.

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68 Surah Baqarah, 268
69 Surah Nisa', 120
70 Surah Ma'ida, 54

The material consequences of the present order have already caused more destruction and suffering than all Muslims in history, even the worst of us, combined. And it will still cause much more suffering in the future, as the damage being done to maintain wasteful, modern lifestyles will take generations to become manifest, just as it took centuries for Europe to recover from the last cycle of the Roman imperial decadence.

But the material consequences of *kufr* are insignificant compared to the spiritual consequences, because the real life is yet to come. To offer up one's life to oppose this evil is truly a great deed; and it is not by accident that Allah promised forgiveness and a great reward to those that do.

May Allah make us from among the *shuhada* and the *siddiqeen*, who are not deceived by Satan's false promises, who follow and deeply love every *sunnah* of the beloved of Allah ﷺ without alteration or omission, even if the *kafirin* hate it.

Jihad

Husn adh-Dhun for the Mujahideen

The principle of *husn adh-dhun*, or assuming good about your Muslims brothers, is a very important principle. One classic example of this relates to *takfir*; if a Muslim makes a statement which can be interpreted in more than one way, one of which entails *shirk*, but which has other meanings that do not entail *shirk*, we assume about them that they mean it in the best possible way until proven otherwise.

This *husn adh-dhun* is a protection against evils like suspicion, which can easily lead to unnecessary conflict and division among the Muslims.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ

O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin.[71]

Likewise, many times when it comes to issues of *ikhtilaf*, we are reminded that there can be two different views on an issue, and that both may be correct. We are reminded that differences of opinion are a mercy, and that this can be flexibility in Islam which makes matters easier for us.

When we apply this principle to Muslims who hold deviant ideologies, you could go and express this principle in just about any masjid in the Muslim world or in the West and you wouldn't meet a lot of opposition.

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71 Surah al Hujurat, 12

If you try to apply the *exact* same principles, however, to the actions and views of the *mujahideen*; the view on striking strategic targets containing non-combatants; the view on *istishhadi* attacks; views on *takfir*, then all of the *husn adh-dhun* disappears in the blink of an eye.

Imagine if we had the same tolerance for *jihad* in our time that we do for *bid'ah*, *shirk*, and *kufr*! The fact that we are willing to have so much patience with deficits in *aqeeda*, yet so little tolerance when it comes to differences of *fiqh* is indicative of a couple of underlying problems.

First, obviously, no one wants to face the hardship of being associated with Islamic political movements. Categorically condemning all efforts to establish Islamic political autonomy is one way to remain in the favor of the governments in the West and their allies who rule over the Muslim lands.

Secondly, many of us have been affected by an attitude of placing life in a higher position than religion. This attitude is an outgrowth of secularism, which is built on the premise that religious truths cannot be known with certainty, and as such, all different views and opinions should be tolerated.

As such, differences of opinion that threaten life are seen as unacceptable, but those that threaten the religion are treated lightly. This is an inverted view, since Allah *subhanahu wa t'ala* said:

$$وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ$$

And fitna is worse than killing.[72]

Preserving life is indeed a high and noble goal, but the preservation of religion is higher and more noble, because the purpose of our life is to

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72 Surah Baqarah, 191. *Fitna* here refers to *shirk*.

worship Allah. *Jihad* itself is an act of worship and one which is essential to the preservation of the religion, so we should take great care when it comes to words or actions that could obstruct the path to *jihad* for the sake of preserving life.

Condemning Terrorism

When Muslims "condemn terrorism," trying to make the *kuffar* like and accept them, they often act like this condemnation is somehow compassionate. In reality, this is usually an act of extreme selfishness. It's about achieving benefits in *dunya*.

Even if they disagree with some methods, like self-sacrifice attacks, hitting non-military targets, and so forth, it's very clear that their condemnation is not going to stop violence, because it's very clear that the root of the violence is oppression. People don't just casually strap explosives to themselves because someone cut in front of them in line at the grocery store. It takes *extreme* injustice for someone to get to that point.

So even if they disagree, why join the *kuffar* in attacking these Muslims? If the criticism was based in true compassion and sincere love for the religion of Allah, they could focus their energy on the root cause of the issues they "condemn." Instead, we hear them saying "This is not what Islam is about!"

No, it is what Islam is about. Islam is about standing up for what is right, even if the whole world is against you, and even if it means standing against your own self or your own family.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ
أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ

O you who have believed, be persistently standing firm in justice, witnesses for Allah , even if it be against yourselves or parents and relatives. [73]

The same people who condemn every action which strikes the interests of the *kuffar* are often the loudest in calling for "tolerance of differences of opinion" when it comes to issues like *riba*, men and women mixing, or imitating the *kuffar*. In such cases, we hear them talking about the wideness of Islam and how differences of opinion are a mercy. When it comes to actually opposing the forces of evil by force, suddenly this tolerance for differences of opinion disappears.

Some try to claim that adopting this weak attitude is good for *da'wah*. Those who hold such views must be either deluded or evil. If one *kafir* enters Islam because of this attitude, one hundred Muslims will leave Islam because of the weight of oppression they are facing, and because their brothers are not coming to their assistance.

It should be enough for anyone who condemns "terrorism" to see how pleased the enemies of Allah become at this condemnation. Indeed, in many cases, the goal of this condemnation is to gain approval from the *kuffar*, which indicates that it is an act of moving away from Islam, and toward *kufr*.

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73 Surah Nisa, 135

وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۗ وَلَئِنِ ٱتَّبَعْتَ أَهْوَاءَهُم بَعْدَ ٱلَّذِى جَاءَكَ مِنَ ٱلْعِلْمِ ۙ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ

And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allah is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.[74]

Benefits of the War in Syria

A common refrain among Muslims when arguing in favor of obeying and accepting tyrannical rulers is to point at the destruction in countries where uprisings took place. They often point to living standards before the war, and argue that lower living standards after the war validate the idea that one should tolerate oppression.

While material well being is an important concern in Islam, it is not the primary concern, and these narratives often miss spiritual improvements that take place as a result of war. For example, some Syrians personally told me it was common before the war to hear people curse Allah, *subhanahu wa t'ala*, in the street. Consider the enormity of this sin, and worse, consider that it was treated as normal and acceptable.

To curse Allah, *subhanahu wa t'ala*, is certainly a more severe sin than

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74 Surah Baqarah, 120

rape or murder. Consider if there was a land where rape and murder became commonplace. If someone were able to rape or murder another person with no fear or consequences, no one would consider this land as being safe, or secure, or a good place to live.

In the case of rape and murder becoming widespread, even a break of 1 or 2 years from this condition would be viewed as a great relief, both by the victims of the crimes and by any observers. Even if the condition returned to its previous state after some time, there is no denying that this pause would have a positive impact on the lives of everyone who was able to enjoy a brief rest from the state of anarchy.

This also applies to *hadd*[75] punishments. The Prophet ﷺ said that implementing one *hadd* punishment is better for all the earth's people than 40 days of rain.

عن النبي ﷺ قال: حدٌّ يقام في الأرض خير للناس من أن يمطروا ثلاثين أو أربعين صباحًا.

> The Prophet ﷺ said: *"The establishment of one hadd punishment on the earth is more beneficial for the people than if it were to rain for 30 or 40 days."*[76]

Syria has suffered from a number of droughts in recent years which have hurt agricultural production. No one would question that a period of sustained rain would be highly beneficial to the people, and yet the Prophet ﷺ described one *hadd* punishment as more beneficial than this. The war in Syria enabled not one *hadd* punishment, but hundreds.

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75 Surah Baqara, 276
76 Sahih an-Nasai', 4919

Implementing *hadd* punishments has lasting social effects that persist among the people even after sharia is removed. This is in addition to whatever spiritual effects may be present in the *ghayb*.

In large areas of Syria, for extended periods of time, those who cursed Allah had to fear for their lives and hide their corruption. This is in addition to the spiritual benefits of any war, even without reviving *hudud*. For example, war brings about an increased awareness of death which drives even the most irreligious person to remember Allah and ask for His help.

There were also major gains in terms of *da'wah*. Before the war, ignorance of the religion was extremely high, and any authentic teaching of Islam was met with violent repression. The war enabled years of uncensored *da'wah,* and millions of Muslims were exposed to an authentic understanding of the religion.

War can bring hardship and suffering which can be a *kaffarah*, or expiation, for the sins of a Muslim, and this also applies on the collective as well as individual levels. This purification is not only spiritual, either. A large number of those who ran away from the war to Europe were low spiritually and psychologically low-quality individuals, meaning that their leaving represents a purification of the population.

This means the overall proportion of hypocrites among the Muslims decreases. At the same time, those who ran away are putting a strain on Europe by energizing the extreme right and destabilizing the political order. This means some harm has been lifted from the Muslims and placed upon the European *kuffar*.

Syria has long been known for its love of unnecessary luxuries and a very Western lifestyle. The deterioration of the economic situation is forcing an end to this unhealthy and wasteful lifestyle. This in turn is causing the people to grow closer to the *sunnah*, and to become less

dependent on the Zionist economic world order. As people seek ways to survive, they are forced to revive dormant Islamic traditions and institutions.

Though there is little territory remaining in the hands of the forces that were fighting Assad and allied forces, there is still a small strip of territory in Idlib, and there is no question this area is better for Muslims than those areas under Assad's control. It has become a refuge for millions of Syrians, as well as thousands of Muslims who left their homes in other countries. Now, although they face more difficult material circumstances, many now enjoy better circumstances in terms of religion, and almost none of them wish to return to the areas under Assad's control.

Yes, about a million Syrians died, but those who were sincere Muslims, are, *in sha Allah,* now *shuhada*, meaning that the war is actually one way that Allah opens wide the doors to *jannah*. These *shuhada* can also make intercession for their relatives, which is an enormous blessing.

عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " لِلشَّهِيدِ عِنْدَ اللَّهِ سِتُّ خِصَالٍ يُغْفَرُ لَهُ فِي أَوَّلِ دَفْعَةٍ مِنْ دَمِهِ وَيَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ وَيُجَارُ مِنْ عَذَابِ الْقَبْرِ وَيَأْمَنُ مِنَ الْفَزَعِ الأَكْبَرِ وَيُحَلَّى حُلَّةَ الإِيمَانِ وَيُزَوَّجُ مِنَ الْحُورِ الْعِينِ وَيُشَفَّعُ فِي سَبْعِينَ إِنْسَانًا مِنْ أَقَارِبِهِ " .

The Prophet ﷺ said *"The martyr has six things (in store) with Allah: He is forgiven from the first drop of his blood that is shed; he is shown his place in Paradise; he is spared the torment of the grave; he is kept safe from the Great Fright; he is adorned*

with a garment of faith; he is married to (wives) from among the wide-eyed houris; and he is permitted to intercede for seventy of his relatives."[77]

Regardless of the worldly economic situation, one could hardly ask for a greater wealth than having *shuhada* in the family.[78] So the attitude of calling for extreme obedience to tyrannical regimes that are openly fighting against Islam and the Muslims is really absurd. To adopt this attitude is to take a very materialistic view of things.

Even materially speaking, there are more benefits if you go deeper into geopolitics, but then we are talking about benefits for the *ummah*, rather than benefits for the "Syrian people." Constricting the perspective to individual nation-states also makes it more difficult for people to perceive the benefits of the war. Yes, irreparable damage has been done to the Syrian nation, and the Syrian people. But wasn't the Syrian nation and the Syrian people created with the express purpose of dividing and weakening the Muslims? Isn't it a good thing if "Syria" dies, and is replaced with a nation of Muslims living in the land of Sham?

It is not possible for Islam to be reestablished until nation-states like Syria are broken. This is a zero sum game. Dual citizenship is something that exists in nationalism; it doesn't exist in Islam. Either your loyalty is to a nation, or your loyalty is to Allah and His Messenger ﷺ.

The Privilege of Fighting

Purity of intentions, rather than controlling territory, is the true measure of success in jihad. Although many are averse to fighting due

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77 Sunan ibn Majah, 2799
78 Sunan Abi Dawud, 2522

to their love of life, fighting is a privilege which Allah bestows only on the elite of the *ummah*. This is an honor that does not increase or diminish on the basis of territory.

Allah says:

$$وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا$$

"But Allah has preferred the mujahideen over those who remain [behind] with a great reward."[79]

This reward depends not on the land under control, but by the effort exerted and the sacrifices made, whether the *mujahid* is with a group of three, hiding in the mountains and sleeping in caves, or part of an army of a hundred thousand, marching on al-Aqsa.

Syria is just one battle in the war between *iman* and *kufr*, and this war is worldwide and will continue until the sun rises in the West. The uprising against Bashar's father 40 years ago was not a failure, because it taught us many lessons and strengthened the *mujahideen* not just for this new battle in Syria, but in the whole world. And *bi idhnillah*, we will learn from the lessons of this battle, and return again still stronger. While victory seems sweet, the reality is that every victory of this *ummah* is followed by severe *fitan*. Victory, like wealth, is a test.

The only real rest is in the *akhira*. So those upon whom Allah has bestowed this honor should seek their happiness not in land or children, but instead remember the words of Khalid ibn al Walid, *radhi Allahu anh*:

'Nothing is dearer to me than a frosty night in the company of an infantry of *Muhajirun* when we are to attack the disbelievers in the morning. Not even the night in which I was wedded to a new bride or received the glad tidings of

79 Surah Nisa', 95

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the birth of a new child.'

Men need *jihad fi sabilillah*. *Jihad fi sabilillah* does not need men.

Monasticism and the Benefits of Prison

There's something beautiful about the idea of renouncing the world and dedicating your life to worship. Indeed, monasticism seems to be the pinnacle of religions like Christianity or Buddhism, or Hinduism, in the case of ashrams.

If you look at what life is like in these monasteries, you will find a lot of similarities with Islam; no alcohol allowed, no musical instruments, no touching or mixing with women, and a schedule of multiple prayers each day, starting in the early morning.

There are at least three serious problems with the concept of monasticism, however.

1) It can mean isolating yourself when the world is in crisis and you have the power to do something about it.
2) It often means going to extremes of asceticism and self-denial which can lead to a backlash. The societies that had many strict monasteries in the past today live in decadence and excess.
3) If there is some genetic component to piety and righteousness, celibacy would lead to good people not having children, and the society gradually becoming less religious.

Islam has all of the benefits of monasticism while resolving all of these problems. Monks aimed to establish an ideal environment for worship inside the walls of the monastery, while Islam was designed to establish an environment of piety and righteousness across the entire world. The Prophet ﷺ said:

لِكُلِّ نَبِيَ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هذِهِ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ اللهِ
عَزَّ وَجَل

*"Every Prophet has Rahbaniyyah (monasticism); Jihad in the
cause of Allah, the Exalted and Most Honored, is the
Rahbaniyyah of this Ummah."[80]*

This makes a lot of sense— indeed, *jihad* is the pinnacle of Islam.

قَالَ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأْسُ الْأَمْرِ الْإِسْلَامُ
وَعَمُودُهُ الصَّلَاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ

The Prophet ﷺ said, *"The head of the matter is Islam, its
pillar is prayer, and jihad is its peak."[81]*

Jihad requires renouncing the world, enduring hunger, cold, and
hardship. The simple rooms in monasteries in which monks live and
pray, in English, are called "cells." And it seems that many of those who
embark on the path of *jihad* also spend much time in a different kind of
"cell."

In some cases, prison, like war, does fortify people spiritually, though it
is no doubt a heavy test which some fail. There are many stories of
religious transformations happening in prison. Some people have an
inclination or wish to worship Allah deeply, without distraction, but
are distracted by the worldly life. Prison removes these distractions,
and leaves you with little else to do, opening an opportunity to

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80 Musnad Ahmad, 13396
81 Sunan at-Tirmidhi, 2616

immerse oneself in the remembrance of Allah. It closes the door to many sins that could otherwise distract us from our true purpose. Prison is not easy, but neither is the harsh life of monasticism. For some, though, it can certainly increase their faith, and in the modern struggles against evil, faith is directly linked to the will to fight.

Prisons benefit can benefit jihad in other ways than just potential purification of the soul— they can also directly contribute to the formation of insurgencies, as seen in Iraq. The social networks that form inside of prisons can contribute greatly to forming underground networks. Being in prison with someone is one of the most intense forms of social contact possible. All day, every day, you look at the same people. You notice their every move and mannerism. You get to know them, very, very well.

This can help to understand who you can trust and who you can't. It can also help to understand what someone is capable of, what their strengths and weaknesses are, and the disposition of their character. Trust is the most important element of an insurgency— the biggest threat to an underground movement is infiltration and informants, and the key to its success is trustworthy participants.

The amount of free time available in prisons is also not present almost anywhere else. It's sometimes joked that prisons are universities for criminals, because criminals have little to do all day but contemplate the mistakes that landed them in prison and share their observations with others. This applies to underground armed movements as well.

This does not necessarily apply to all movements— only someone with sincere faith is guaranteed to benefit from the hardship of imprisonment.

عَنْ صُهَيْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ

Suhayb reported that the Prophet of Allah ﷺ said, *"Wondrous is the affair of a believer, as there is good for him in every matter; this is not the case for anyone but a believer. If he experiences pleasure, he thanks Allah and it is good for him. If he experiences harm, he shows patience and it is good for him."*[82]

It's impossible to defeat an enemy with sincere faith based upon the truth, because the truth is enduring, while falsehood is temporary. Prison will only fortify those with sincere faith, and trying to deal with them by killing them will only rally popular support against the attackers.

There is truly no way for a people who fight for falsehood to defeat a people who fight for the truth.

Jihad as Aid, Aid as Jihad

In general, the places where *sharia* is most likely to be established are also the places where the Muslims are most in need of support and assistance. In Yemen, Syria, Afghanistan, Niger, Burkina Faso, Mali and Somalia, non-functional or weak states result in an environment that is ripe for *sharia*, but that at the same time results in considerable hardship for the people.

82 Sahih Muslim, 2999

Looking back at all of the attempts to remove or overturn stronger regimes in other countries like Egypt, Saudi Arabia, Algeria, or Pakistan, I sometimes wonder what would have happened if all of those who sacrificed their lives had instead taken their wealth and knowledge and emigrated to other areas to support the construction of Islamic governance in areas with little or no state.

Overall, the popular willingness to fight against regimes like those of al Saud or Sisi is very low, partly because strong states keep the people well fed, and partly because they have a much stronger capacity to repress dissent. Occasional small actions certainly have an effect, but they also cause a backlash against practicing Muslims.

If Muslims in these countries were to emigrate to countries where there are power vacuums and engage in institution building and infrastructure development, it would very much improve conditions for the Muslims living in these areas, and this in turn would lead to more popular support for Islamic movements in these countries. At the same time, they would no longer contribute to the economies of the stronger regimes, weakening these regimes and leading to more popular discontent among ordinary people.

Infrastructure development and economic assistance are among the main methods by which the *kuffar* seek to influence and control Muslim countries. This is also a way that those who do not have the level of *iman*, ability or connections to find their way to the lines of *ribat* can fight the *kuffar* "as they fight us," that is, by fighting the battle of hearts and minds.

It's important, however, that economic and infrastructural assistance by Muslims take place *outside* legal frameworks controlled by the *kuffar*, because these legal frameworks are designed to ensure that humanitarian aid strengthens the position of the *kuffar*. This means that engaging in this kind of humanitarian struggle will be fraught with

danger and hardship, even if it doesn't require picking up a weapon. The fact that many false legal barriers exist to such activities (such as immigration law) is proof in itself that it is an effective means of strengthening Islam, because the entirety of international law is premised on preventing the ascendancy of Islam.

Consider the types of activism that Western NGOs engage in in Muslim lands. Building schools, setting up medical facilities (that support the Western medical industry), distributing food aid (produced by *kafir* farmers), building infrastructure which will deepen dependence on imports from *kafir* countries (for example, electrical grids which will get people addicted to refrigerators and televisions).

So, for example, a countermeasure in education would be to support and finance unlicensed *madrasas* in Pakistan or elsewhere in places where *madrasas* can evade government regulation. For medicine, it would be funding traditional medical practitioners, purchasing herbal medicines from local farmers and gatherers, and providing free consultations to the people, as well as supporting home midwives.

In agriculture, it would be financing locally viable irrigation methods that are not dependent on imports, fertilizer manufacturing and processing facilities built using locally available materials, and supporting blacksmiths and machinists to achieve the capacity necessary to produce and maintain tools with as little dependence on imports as possible. This kind of economic and social base is the power base from which military *jihad* can be launched.

One of the advantages of this approach is that if the *kuffar* and *munafiqeen* arrest or kill those engaged in this infrastructure development (and they will), it will have a powerful mobilizing effect on the general Muslims who are unaware of the broader geopolitical realities. It will make it clear that the authorities care nothing for the actual well being of the Muslims, and that their humanitarian assistance is actually about advancing political agendas, and that they

do not tolerate competition in that arena.

This can help to deflect a real danger; the danger that general Muslims perceive the humanitarian assistance of the *kuffar* as real help and support and begin to have feelings of affection towards them on that account. This has long been a staple of Christian missionary activity, and these activities have always been important in complementing military efforts by Christian colonial powers. This is also important as China tries to deepen its influence in Africa through infrastructure projects designed to engender more dependence on Chinese products. Ideally, these efforts should be coordinated with military efforts, but even in the event they are not, if they help to achieve the preconditions of *jihad* they take on the same ruling as *jihad*, as *wudhu* takes on the same ruling as *salah*.

Aid which aims to build the economic capacity of the Muslims should be distinguished from aid which merely aims to relieve human suffering, without actually changing the structure of the society, or worse, aid which is designed to engender dependence and weakness. In many cases, humanitarian aid can aggravate the causes of systemic weakness over the long term.

"Development assistance" is often intended to develop a country into a vassal state, subservient to external economic interests. Likewise, genuine assistance can also be structured in such a way as to reduce dependence on hostile forces and support the establishment of Islam.

Understanding Orientalism

Why is there such a huge breadth of Orientalist literature? Why do hundreds of *kafir* scholars dedicate their entire lives to studying hadith?

Sun Tzu puts it very well:

"If you know the enemy and know yourself, you need not fear the result of a hundred battles."

Knowledge of your enemy helps to understand how they will behave and react, but another important benefit is that understanding the religion of your enemy can help to sow dissension within their ranks. You can find especially critical points of differences of opinion, and then covertly provide support to different factions holding those conflicting viewpoints as part of a "divide and conquer" strategy.

The remedy to this state of affairs is leadership, listening, and obeying. This is why attempts at establishing leadership are fought more intensely than anything else. One of the roles of the *khalifa* is to make judgments when it comes to differences of opinion and to maintain unity. This also points to the importance of awareness as to the source of funding and support of both scholars and Islamic groups.

When you watch Islamic lectures, look at the equipment, production quality, and scholars' freedom to travel. All of this requires resources. How did someone gain the citizenship or visas necessary to travel? How did they afford high quality cameras and media editing? If the source of this wealth cannot be determined clearly, the discourse being produced should be treated with caution.

Just because an Islamic scholar or *da'ee* is sincere does not mean he is not being used as part of a stratagem. Muslims may be used to advance enemy agendas without even realizing it. They may be approached by someone who appears to be a sincere Muslim with offers of support. This applies not only to scholars and public speakers, but also to groups working to establish Islam through military means.

They may not even have any major mistakes in their creed— in some cases, it's enough to focus on certain aspects of the religion more than others. Orientalism is what enables the *kuffar* to devise policies so as to

manipulate currents within the Muslim *ummah* in order to advance their policy goals.

This is part of why it's wise to have a strong rejection of Western journalists, academics, and researchers, just as we would reject enemy soldiers invading a Muslim land. It is through the work of these individuals that the *kuffar* devise policies to turn the Muslims against each other and to distort the religion in the hearts and minds of the masses.

$$وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ$$

But they plan, and Allah plans. And Allah is the best of planners.[83]

R9X missile

The R9X missile is a type of missile-delivered weapon developed for assassinating Muslim leaders from the air. Instead of containing an explosive warhead, it extends blades which dismember the body of the target. It usually strikes moving vehicles, killing the driver and passengers with the force of the blades.

Although the warhead is billed as being "secretive," it has been broadcast throughout the media. The narrative that goes along with these broadcasts claims that it shows the great efforts by the US military and CIA to try to minimize civilian casualties, since many children have been killed by explosive warheads in the US's drone assassination program.

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83 Surah al Anfal, 30

This is not necessarily altruistic, though it is sometimes painted as such. First, there is a utility in trying to claim moral superiority, which helps to justify their war efforts. However, it is also an attempt to deal with the fact that killing innocent people in the "war on terror" ends up inspiring many more people to join the war effort against the US.

What's odd about this narrative is the methods used by the US elsewhere. In Raqqa, Syria, there were an estimated 60,000 artillery strikes on the city by the US-led coalition while it was under the control of ISIS. There is nothing 'smart,' 'precision,' or 'surgical' about artillery strikes in an urban area. 60,000 artillery shells fell on a city of around 200,000 residents, in addition to airstrikes.

This completely debunks the narrative of the US somehow caring about reducing civilian casualties. One French artillery officer wrote a letter of bitter criticism, citing exactly the points that the R9X missile is meant to address.

He said that fighting honorably, like men, would result in higher casualties among the French soldiers, but could dramatically reduce the deaths of innocent people. He also complained that by indiscriminately killing so many innocent people, they were showing the local population that they were no better than ISIS. His advice was ignored.

This is because there is very little political will for the "war on terror," because the West simply does not have the moral high ground. The people of France or America are not willing to tolerate a high death toll among their soldiers, because deep down, France and America don't really have any good justification for being in Syria.

It's an imperial war fought to preserve wealth and power, and this wealth and power is used, for the most part, to fuel hedonistic, excessive, and detrimental lifestyles. It's very obvious that the

narratives of the war being about freedom and human rights are utterly superficial and false, so there is very limited willingness to die for these ideals. The political leadership chooses to kill innocent Muslims instead and somehow voters are more willing to tolerate these deaths.

The R9X is an important part of securing this tolerance, because it helps with a public relations campaign that paints American forces in a positive light. This is the same reason why images of children who are killed by American and European combat operations are never shown in the media. Convincing people to fight honorably is much more difficult than covering up dishonorable actions and deceiving the public about the true nature of the war.

One of the most powerful methods of deception is misdirection, which involves focusing on some aspects of a situation, while ignoring others. The heavy media focus on the R9X program certainly falls into this category. This is part of psychological warfare, both in terms of increasing approval for the war among the *kuffar*, but also in terms of reducing opposition to the war among the Muslims.

Muslims should be aware of this aspect of the war. We must be ready and willing to oppose the allies of Satan because of their hostility toward the truth and the people of the truth, and not only because of personal vengeance and anger. We should not wait until our father, mother, brother, or sister is killed in order to take action. If we do, it means that tactics like the development of the R9X will be effective in reducing the size and scope of opposition.

It's praiseworthy to draw attention to the crimes and abuses of the *kuffar*, but this should never be our primary reason for fighting. Rather, our main motivation must always be to obey and worship our Lord and establish the supremacy of *sharia*. The injustice and oppression and innocents being killed every day are only a symptom— the root cause is our failure to establish the law of Allah, *subhanahu wa t'ala*.

Baited Traps

The Syrian civil war was remarkable for many reasons, but among them is the sheer number of overlapping intelligence agendas playing out in the context of the war. It's very hard to accurately assess the influence of these organizations due to their highly secretive nature. We can, however, identify certain dynamics and whose interests they serve, and consider the incentives of certain players to promote certain tendencies.

One of the strategies that occurred in Syria, whether deliberately engineered or not, was the presence of a baited trap. The direction that ISIS took during the Syrian civil war had many of the characteristics of an effective trap, whether or not it was actually engineered to be one.

The ideology of the group limited its ability to integrate with the local population, which in turn reduced the political backlash of using airstrikes and artillery to conduct outright massacres. The group's public executions and openly antagonistic attitude toward the "international community" also further gave a free pass for the American military and its allies to kill without restraint.

At the same time, an image was projected of an Islamic paradise, with high quality media and soundtrack, and Muslims everywhere were called to come and join. More than just being invited, they were told it was their spiritual obligation to come, and threatened with hellfire for not joining. The ideology is very attractive to the extent of being utopian; a vision of a perfect Islam, free from any compromise, and the promise of a state which defends oppressed Muslims everywhere. This is the "bait."

Tens of thousands of Muslims did answer the call, and were then systematically killed over a period of a few years. Most of the

remainder were imprisoned and are now used by journalists, academics and psychologists for research and propaganda purposes.

If we consider who this harms, we can understand who it benefits. For one, it drained significant strength from Shia in the region, who mobilized on a large scale due to the Islamic State's intense anti-Shia stance. At the same time, it acted as a "pressure release" for thousands of Muslims who otherwise might have opposed the states that they were living in and caused problems, but who could not be easily eliminated in countries with rule of law.

Many countries grapple with the problem of what to do with "radicalized" citizens. If they are left free, they could conduct "lone wolf" attacks. If they are imprisoned without cause, it could cause a human rights outcry. If they are imprisoned for any reason, they can spread their ideas to other prisoners, multiplying the problem for these oppressive states. Gathering a large number of them from around the world and massacring them is a dream come true for the custodians of the international system.

An ultra-violent splinter group also has the benefit of diluting the ranks of other Islamic insurgent groups and weakening them. In an ordinary group, there are those who incline towards fighting and those who incline towards political methods. These two tendencies ideally balance each other out— the diplomatic group acts as a check and balance against the more militant side, while the militant side prevents excessive pacifism or compromise.

By causing the defection of more militant members of other Muslim groups, the remaining groups are left in a state where they are more willing to compromise, making them less of a threat and causing them to lose both effectiveness and credibility. At the same time, the more militant groups are also easier to target with conventional military means, because high levels of violence lead to weak political positioning.

The end result of this strategy is that the *kuffar* neutralize the movement. On one side, there are groups which are convinced to abandon *jihad* by granting concessions within democratic and nationalist systems. On the other hand, there are groups that are strategically and politically much easier to control because of their lack of political strategy and alienation from the broader public.

It's impossible to say if this dynamic is deliberately engineered or not; however, it certainly exists. In any case, it's very important to strive to resist this polarization. To achieve this, it's necessary to cultivate patience in giving and receiving advice, respecting differences of opinion, and for the younger generation to be patient and wait for their turn for leadership.

Even if the leadership makes mistakes, these mistakes will in all likelihood be less severe in harm than the harm of division and internal conflict. Elders may see something that younger generations don't, and even if they do make a mistake, when the turn comes for the younger generation to take over leadership, they will have more experience and understanding to implement their vision. And Allah is with the patient.

Nuclear War is Nothing to Fear

References to nuclear weapons are a common excuse brought to justify neglecting the obligation of *jihad*. This line of argument is absolutely invalid.

Any nuclear strike against Muslims would be a huge blessing on the *ummah*. No one should be deterred from jihad by the presence of nuclear weapons. The biggest source of our weakness is division, and if the *kuffar* were stupid enough to launch a nuclear strike, this would have an incredible unifying effect on the *ummah*.

There has been an intense propaganda campaign to convince the general masses of Muslims that the *mujahideen* are violent, extremists, radical, and so forth. This campaign has been somewhat effective, such that the *mujahideen* are alienated from the common people in many countries.

After the beheading of a teacher who repeatedly offended his Muslim students, the French government projected offensive cartoons of the Prophet Muhammad ﷺ onto government buildings. This hateful act of blasphemy resulted in a huge surge of popular anger among Muslims and an incredible display of unity. Muslims of all different backgrounds united in their condemnation of this act.

The French government's disgraceful attitude revealed to many Muslims the evil which many of the *kuffar* carry in their hearts.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا۟ مَا عَنِتُّمْ قَدْ بَدَتِ ٱلْبَغْضَآءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ إِن كُنتُمْ تَعْقِلُونَ

O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason.[84]

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84 Surah Al e Imran, 118

A nuclear strike would have a unifying effect far more powerful than the incident of the French government's hateful behavior. It would completely shatter the carefully crafted illusion of human rights that underpins Western hegemony. It would show to all the reality that the *kuffar* are willing to murder thousands of children and poison and corrupt the earth purely for the sake of power.

They understand this as well, which is why no one actually uses these weapons. There is also huge opposition to the use of nuclear weapons in the West, so any regime that used them would probably fall from power. It would have a divisive effect on the *kuffar* at least as powerful as its unifying effect on the Muslims. Unity is strength, and division is weakness; thus, a nuclear strike would greatly strengthen the Muslims while weakening the *kuffar*.

Furthermore, the power of nuclear weapons has been greatly exaggerated. There is no hard evidence that a nuclear war could actually cause a "nuclear winter" capable of eliminating all life on earth.

Russian intelligence officer Sergei Tretyakov stated that the data supporting a "nuclear winter" scenario was faked and spread in the West as part of a KGB disinformation plot. He claimed the first Western scientific article publicizing the theory was published as a result of KGB influence, with the intention of mobilizing popular support in the West against the development of advanced nuclear warheads.

Even a large-scale nuclear war would probably only lower global temperatures by a few degrees for a period of years. It might lead to reduced crop yields for a time, which would result in some famine, but this would impact the northern hemisphere, where the growing season is shorter, much more severely. This would be to the advantage of the Muslims, since most Muslim lands are further south.

Exaggerating one's own power is a standard tactic of war. The largest nuclear bomb ever produced is approximately 3,800 times more powerful than the Hiroshima bomb, but this doesn't mean that it would do 3,800 times more damage than the Hiroshima bomb. Blast radius does not increase with blast power in a linear fashion. That means the actual fireball resulting from the largest nuclear weapon ever made would be less than 10 times larger than the Hiroshima bomb, even though the blast power is 3,800 times stronger.

Eizo Nomura was just 170 meters away from where the atomic bomb in Hiroshima dropped. He was in the basement of a reinforced concrete building, and lived for 37 years after the war before dying at the age of 82. A number of survivors close to the blast were not even underground, but were in above ground open blast shelters made out of heaped earth.

Still, the scale of destruction was devastating, and tens of thousands did die. However, the fact that many did survive, despite having no idea that a nuclear blast was coming, illustrates that it is possible to prepare for and survive such a blast.

Once it became clear that some nation was intent on using nuclear weapons, the natural response would be to quickly evacuate cities and move to the countryside. They could destroy a lot of buildings and infrastructure, but the overall death toll would be relatively limited after any initial surprise strikes, and it would leave them in a much worse position for the reasons mentioned above.

In short, the threat of nuclear weapons is not really anything to worry about, and even if the Muslims were to make the decision to fight in spite of the presence of these weapons, it's likely that their use would only accelerate our inevitable victory, which is why it's quite unlikely that they'd be used at all.

Some especially dull *kuffar* sometimes like to threaten to drop nuclear

bombs on Mecca. Surat al-Fil contains a reminder not to be intimidated by these threats. It reminds us that this is not the first time seemingly powerful armies with terrifying power have threatened to attack the *Kaaba*. If you don't think war elephants are terrifying, try looking up a video of an elephant rampage.

Not a single leaf falls in any forest on earth except by Allah's permission, and the same applies to bombs. These seemingly powerful weapons are a test of our faith to see whether we fear the creation or the Creator.

The Best Methodology for Da'wah

When the Prophet ﷺ initially sent out emissaries for *da'wah*, it was with the aim of finding a base from which to propagate Islam. When he sought tribes willing to enter Islam and host the community of the believers, he required that they pledge allegiance to him and make him the political and religious leader. The exact wording of the pledge asked from the *Ansar*, *radhi Allahu anhum*, was as follows:

بَايِعُونِي عَلَى أَنْ لاَ تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلاَ تَسْرِقُوا، وَلاَ تَزْنُوا، وَلاَ تَقْتُلُوا أَوْلاَدَكُمْ، وَلاَ تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَه بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلاَ تَعْصُوا فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللَّهُ، فَهُوَ إِلَى اللَّهِ إِنْ شَاءَ عَفَا عَنْهُ، وَإِنْ شَاءَ عَاقَبَهُ

"Swear allegiance to me that you will not to join anything in worship along with Allah, steal, commit illegal sexual intercourse, kill your children, accuse an innocent person (to spread such an accusation among people), or be disobedient (when ordered) to do a good deed." The Prophet ﷺ added *"Whoever among you fulfills his pledge will be rewarded by Allah. And whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)."* [85]

عَنْ عُبَادَةَ بْنِ الصامت قَالَ بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ وَعَلَى أَثَرَةٍ عَلَيْنَا وَعَلَى أَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ وَعَلَى أَنْ نَقُولَ بِالْحَقِّ أَيْنَمَا كُنَّا لَا نَخَافُ فِي اللَّهِ لَوْمَةَ لَائِمٍ

'Ubadah ibn al-Samit reported: *"We pledged allegiance to the Messenger of Allah, peace and blessings be upon him, to listen and obey in hardship and in ease, in pleasure and displeasure, even if someone is wrongly favored over us, not to dispute the rule of those in authority, that we should speak the truth wherever we are and not fear those who blame us regarding Allah."* [86]

So it's very clear that seeking political authority was part of the early process of calling to Islam.

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85 Sahih Bukhari, 18
86 Sahih Bukhari, 6873

Once this base of authority was established, *da'wah* was conducted by sending emissaries to political leaders and inviting them to Islam with clear conditions; that they would establish *salah*, pay *zakat*, and submit to *sharia*. This illustrates that Islam is, by its nature, a dominant religion.

<div align="center">

الإسلام يعلو ولا يعلى عليه

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Islam dominates, and is not dominated over.[87]

It didn't matter if those receiving the *da'wah* were more powerful in worldly terms; all were called to submit to Allah and His religion. This is distinct from Christianity, which for a long time was propagated in secret through underground preaching, without the aim of achieving authority over the land. Christianity initially spread mainly among the poor masses, whereas Islamic *da'wah* was often addressed to rulers, nobles, and tribal leaders.

Da'wah requires energy and resources, and it is an attempt to enjoin the good and forbid the evil to save the people from divine punishment by bringing them out of the darkness and into the light. If a person calls with honesty and completeness to the true religion of Islam, without omitting or adding anything, they will face the same kind of opposition today that was faced by the Prophet ﷺ during his lifetime. The ones doing the inviting will face boycotts, imprisonment, torture, and death until they are exiled and forced to seek refuge in a society supportive of the call to *tawheed*.

This opposition doesn't justify a "Meccan phase" approach to *da'wah*; it's simply a permanent characteristic of the relationship between authentic Islam and *kufr*. We can emulate the Prophet's ﷺ methodology of calling to Islam, but we cannot emulate the content of the message that he delivered, because the process of revelation was

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87 Al Bayhaqi, 5/106-108

still underway during his lifetime, so we must convey the legal injunctions such as the *hudud* punishments and the obligation of *jihad,* as well as fundamental beliefs.

Authentically calling to Islam completely in this way eventually necessitates *hijra*. Even those preachers from the Muslim lands who call to Islam openly, without fearing the blame or opposition, are frequently banned from entry to the lands of the kuffar.

Our *da'wah* now, as in the time of the Prophet ﷺ should be concerned with establishing a base of political authority where Islam is correctly and authentically implemented, and where there is no other religion, ideology, or system of law dominant over the Muslims. This will then be the base from which *da'wah* can be conducted according to the Prophetic methodology.

This is of great importance now, as in the time of the Prophet ﷺ, because the Muslims are in need of shelter and protection, and are facing severe torment and persecution in many areas. Conducting *da'wah* correctly requires correct belief, and compassion for the believers is a part of correct belief. The Prophet ﷺ said:

لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا

"You will not enter Paradise until you have faith and you will not have faith until you love each other."[88]

Establishing a refuge for the believers is a strong expression of love. This was the focus of the *da'wah* of the Prophet ﷺ at a time when no such refuge existed. Once it was established, efforts shifted to strengthening and expanding it.

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88 Sunan at-Tirmidhi, 2510

Islam is not just a set of beliefs; it is a lived reality, and *da'wah* must be an invitation to this reality. If this reality is absent, what is it that we are inviting the people to? Should it really be a priority to spend our limited time and energy inviting *mushrikeen* to join a community whose masajid are being destroyed, whose *madrasas* are having their curricula manipulated, and whose sermons are distorted by governments that are waging war against Allah?

The absolute priority must be establishing and supporting Islamic political authority capable of providing support and refuge to the Muslims. This authority is part of the religion itself, and without it, there is no Islam to invite to.

This is not to say that other forms of *da'wah* have no value or should be abandoned; rather, we should do whatever is in our ability. However, *da'wah* from a position of strength is orders of magnitude more effective than *da'wah* from a position of weakness. The evidence for this is that the Prophet ﷺ spent 13 years preaching without political authority, and a total of 72 *muhajireen* accepted Islam and migrated to Medina, but after 10 years in Medina, he ﷺ marched on Mecca with an army of 10,000 Muslims.

These were the results of the preaching of the best of creation ﷺ, who had the most sublime character and who was honored as a noble among his people. He ﷺ was preaching to his own family and tribe, and still, such was the difficulty of the call. His *da'wah* became vastly more effective through political authority and jihad for the sake of Allah. This perspective can help us to understand why *jihad* for the sake of Allah is an act of worship unlike any other in Islam.

عَنْ أَبِي ذَرٍّ، أَنَّهُ سَأَلَ نَبِيَّ اللَّهِ صلى الله عليه وسلم أَىُّ الْعَمَلِ خَيْرٌ قَالَ إِيمَانٌ بِاللَّهِ وَجِهَادٌ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

Abu Dharr related that he asked the Prophet ﷺ about what deed is best. The Prophet ﷺ said *"Belief in Allah and jihad in the path of Allah, the mighty and sublime."*[89]

Jihad establishes, preserves, and expands *dar al Islam,* which acts as a beacon and an amplifier for the call to *tawheed* and justice. Thus, striving in the path of Allah and supporting and calling others to support the *mujahidin* is part of authentic *da'wah* to Islam, and this is the *da'wah* that carries the same trials that the *da'wah* of the Prophet ﷺ carried. It is for this *da'wah* that you will face insults, boycotts, imprisonment, torture, exile, and death, just as the best generation, *radhi Allahu anhum*, did.

This is an honored path, and it is the path of the *awliya* and *anbiya* and *shuhada*. Those who walk it are few and blessed. Trials are a confirmation of the correctness of the path, and Allah does not burden a soul with more than it can bear.

Islamize the Military, Militarize the Muslims

There are deliberate policies in place to limit the development of warrior ethics within Muslim populations. At the same time, those who enter the military in Muslim countries are often deliberately "de-Islamized," or selected from among the least religious segments of society.

Some of the ways the non-Islamic character of the military is enforced is by ensuring that recruits do not pray, and don't have any marks of prayer on their bodies, such as callouses on the ankles, knees, or forehead. They are also prohibited from wearing beards in most

89 Sunan an-Nisai, 3129

countries, and sent to socialize and train with British, Americans, and other polytheists so that they become comfortable with them and view them as allies.

This process is completed by incorporating many rituals from Christian militaries, including wearing specific garments, ceremonies honoring national flags, and salutes. The origin of the salute, where a soldier raises has hand to his head in the presence of a superior officer, for example, is distinctly Christian, and goes back to the days when European knights would remove their helmets in the presence of their lord. Removing the hat is specifically recommended by the Bible as a characteristic of worship for men.

We have a situation where the Islam is de-militarized, and the military is de-Islamized. This makes religion a domain of the weak, and *kufr* a domain of the strong. To counter this, we have to revive the warrior tradition of Islam, and counter elements of polytheist culture that have influenced militaries in Muslim lands. In short, Islamize militaries, and militarize Muslims.

There are a few sincere Muslims within the militaries of Muslim majority countries, and one of the best ways to remedy this problem is to communicate with them and explain these realities. For example, raising awareness that national symbols are the result of foreign influence and contain elements derived from other religions. It's also important to raise awareness that when times get tough, *kafir* "allies" will turn their back on the Muslims in favor of their own.

Reminders of the martial aspects of the *sunnah*, the obligation to stand against the many attacks on the religion happening around the world, and generally increasing mental and physical preparation are a few of the ways that we can re-militarize the Muslims.

Because of the intentional programs to demilitarize practicing Muslims, efforts to cultivate martial spirit among Muslims must be decentralized

and take place through small scale social networks. Where possible they might need to be disguised as foreign sports like football or parkour.

Who Carries the Responsibility for ISIS's Crimes?

ISIS's actions are as much the responsibility of the entire Muslim ummah as they are of the group itself. *Jihad* is an individual responsibility, but since so many have abandoned it, those who do answer the call are forced to shoulder a massive burden. When a few thousand Muslims try to take on the military responsibilities of millions, becoming hyper-violent is not surprising— they're a small group trying to do the work of a very large group.

At the same time, the attitude of extreme violence and rage results from the extreme oppression, humiliation, and abuse that the Muslims have suffered. These abuses only occurred because of the selfish refusal of many Muslims to come to the defense of their brothers and sisters.

So there are two factors at play here— on one hand, the suffering of the Muslims feeds the intense anger and hatred which are ISIS's hallmark, and on the other, attempting to shoulder the burden of fighting the many enemies of Islam necessitates extreme violence. Both of these factors are fueled by the majority of the *ummah* refusing to participate in *jihad*.

If even a tenth of the Muslims did what Allah commands us to do, the situations that make ISIS's message so compelling would never come up in the first place. For example, tactics like striking "soft," non-military targets, used prolifically by ISIS, are typical of a very small force fighting against a much larger and better equipped force.

Likewise, *istishhadi* operations, where a fighter delivers a bomb personally, killing himself in the process, can be observed in many fighting forces in situations of extreme desperation, as happened with Japanese Kamikazes towards the end of World War Two. Even mass *takfir* becomes much more compelling in a context where it appears that the majority of the Muslims have betrayed those few who try to uphold their obligation to resist the forces of corruption enveloping the world.

To make matters worse, many scholars are unable to provide guidance to those who do fight because of being imprisoned, executed, or otherwise silenced by the regimes ruling over Muslim lands. Many Muslims feel moved to act, but then act without the guidance of scholars. If more of the people of knowledge would speak up and actively provide guidance on fighting, many methodological mistakes could be avoided.

If more Muslims upheld their obligation to resist clear enemies and traitors, many of the tactics used by ISIS would no longer be necessary, because the Muslims would then constitute a large conventional military, political, and diplomatic force. So those Muslims who do not fight may carry as much responsibility for the mistakes of groups like ISIS as those who pursue *jihad* according to flawed methodologies themselves, so whatever animosity or resentment we might feel toward ISIS, we can equally place on those who neglect their obligations.

It's very easy to criticize as an outsider, but it's far more effective to show the correct course of action rather than to talk about what's wrong with an incorrect course of action. It is necessary to show, rather than tell, the correct methodology for *jihad*.

Muslims with no Islam

Mohammed Abdo is often quoted for his saying "I went to the West and saw Islam with no Muslims, and in the East I saw Muslims with no Islam." There is some truth to this, but I would argue that there is no Islam in the East or the West.

What he meant by this is that there was a level of justice present in the West which is more similar to the Islamic ideal than the condition of most Muslim lands, although individually there is no Islam. Whereas in the Muslim lands, there is little justice or rule of law, but there are many individuals practicing Islam.

This line of thinking is problematic for a couple of reasons. One is that the injustice and cruelty of the West is hidden, while it is on open display in the Muslim lands. Another is that the justice of the West is paid for by injustice and tyranny on the international level, including by installing tyrants in Muslims lands.

Mohammed Abdo did not have a deep understanding of the inner workings of Western society as a visitor. He was also unaware of the extent to which the internal conditions of Western countries depended on their overseas empires. Many Muslims who admire the *kuffar* fall into this same trap today. A "*deen*" is a way of life, not a private set of beliefs and practices. Islam as a *deen* refers to a way of life that governs both the internal and external policies of a country.

It is apparent in the Quran and *sunnah* that an individual's connection to the community of believers is an essential part of faith, as is the striving to implement the command of Allah. The description of the believers as "a single body" is factual. As long as we live under a system of disjointed nationalism, democracy, United Nations charters and treaties, the establishment of the connections that form the "body"

of the Muslims will be impeded.

This system represents another way of life. And anyone who tries to escape from this international legal system becomes the target of severe violence, while those who submit to it are rewarded by the *awliya* of Satan.

Lack of Willpower

It's very common in many Muslim countries to hear complaints about the state of the economy. Yet, at the same time, if you tell the people complaining about the economy that *jihad* is an obligatory for them, they will reply that it's impossible because too many people would die.

This is missing the point that there are limited resources in a country, and each *shaheed* that enters *jannah* through the war means that more resources are available for those who remain. Furthermore, history testifies that if there's enough willpower, wars against superpowers can be won, even by small, countries with limited resources.

The effects of war are very difficult and tragic in the short term, but the effects of war vitalize economies and populations over the long term. The same dynamic is visible in forest ecosystems— a forest never affected by fire will stagnate, while fire boosts the vitality and diversity of a forest.

The problem is not a lack of ability or resources to fight, but a lack of willpower and *iman*. This points to a kind of vicious cycle. *Iman* increases with obedience to Allah, and *jihad* is obedience to Allah. So in short, jihad is the key to increasing the level of *iman*, but *iman* is key to building the willpower necessary for *jihad*.

This is why Afghanistan has one of the highest levels of *iman* (on

average) in the world. In surveys, there is no country that has a higher percentage of respondents who believe that sharia should be the basis of the law.

Afghanistan is a good pattern of success— by provoking unwinnable invasions, you drain an enemy who you could not confront otherwise, and fulfill your obligation, thus attaining the pleasure of Allah and the purification of *jihad*.

عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّى الشَّوْكَةِ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ

Abu Huraira reported that the Prophet ﷺ said, "*Nothing afflicts a Muslim of hardship, nor illness, nor anxiety, nor sorrow, nor harm, nor distress, nor even the pricking of a thorn, but that Allah will expiate his sins by it.*"[90]

Defensive vs. Offensive Responses

War takes place on all levels, and ideological warfare is an important part of war. Accordingly, there are defensive and offensive ways of dealing with ideological warfare or anti-Islamic narratives. Defensive responses attempt to counter an attack on Islam, while offensive responses go after the premises underlying the attack.

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90 Sahih Bukhari, 5641

For example, consider a response to the accusation that Islam is not compatible with human rights. A defensive response might be "Islam actually protects human rights far better than the modern system, which is based on systematic injustice." An offensive response might look something like: "The premise of human rights in secularism is used as cover for pursuing political and economic agendas, and human rights are routinely ignored by Western militaries and intelligence agencies when convenient."

Both offensive and defensive responses are necessary, but it seems that far more offensive responses are needed. The danger with relying excessively on defensive responses is legitimizing the attacking ideology. Muslims trying to use scientific studies to demonstrate the truth of Islam is an example of this. They will cite scientific studies that show that Muslims are happier, more honest and ethical, and less likely to commit crimes than non-Muslims. However, relying on scientific studies ultimately reinforces the premise that logic and the scientific method can be an authoritative source of truth.

If we enter the reason arms race, we will lose, because logical arguments can always be twisted in favor of whoever has more free time to grind away, coming up with logical arguments and data. The data available are unlimited for all practical purposes, so the game is rigged in favor of whoever has more resources to burn.

The same goes for countering the argument that many Muslim countries are poor and "undeveloped", as if it were somehow a proof against Islam. One can attempt to counter this argument by pointing to wealthy Muslim majority countries that have developed modern infrastructure like the Gulf states, Malaysia, and Turkey. Pointing to rich Muslim countries, however, validates the idea that wealth is a measure of success, in which case, again, the *kuffar* win. Yet, Allah affirms that wealth is nothing but a test.

In this instance, an offensive response would be to point to the fact that

the debt crises and wars in the West are far more severe than anything the Muslim world has ever experienced. Also, the economic "progress" of the West has come at the price of the destruction of the family and the disintegration of the social fabric of Western countries.

There's a theory from classical Muslim scholarship that describes five inner senses to match the five outer senses. These inner senses include imagination, intuition, reason and memory. When you think about these inner faculties as an array of senses for perceiving reality, it reveals how senseless over-reliance on reason is. It's akin to only using hearing to describe the world, while ignoring sense, touch, and smell.

Falling into defensive responses to attacks on Islam is symptomatic of a bigger issue, which is a breakdown of *al wala wal bara,* which means to maintain a bond of loyalty with believers, and enmity with the disbelievers. When Muslims enter into environments where disbelievers outnumber or overpower us, we get stuck in defensive positions.

The cure to this affliction, as with the cure to many illnesses, is found in the Quran:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُواْ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا ۚ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِۦٓ إِن شَآءَ ۚ إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٌ

O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their [final] year. And if you fear privation, Allah will enrich you from His bounty if He wills.

Indeed, Allah is Knowing and Wise.[91]

It can be helpful to remember that *kuffar* are impure or *najis*, and as such should generally be avoided. There's not much point in arguing with a blind person about what color the sky is, and if you are around these people enough, especially if you are in a position where they are dominant over you, they will surely affect your thinking.

In this ayah, Allah also assures the believers that He, *subhanahu wa t'ala*, will provide for them, so they need not worry about the reduction in wealth that will come from reduced contact with the disbelievers. Indeed, even in this day and age, we find that desire for worldly wealth is the most common factor that drives Muslims to spend time in the company of *kuffar* rather than believers.

Defensive responses are usually favored when there is concern about offending the *kuffar*. This happens most often when we are afraid of suffering some loss by offending them by speaking the truth, whether it be emotional, social, or financial. Contact with *kuffar* in an environment where Muslims are dominant, however, takes on a completely different characteristic. Relations between Muslims and disbelievers in *dar al Islam* are governed by the *jizya,* or poll tax.

Jizya is a payment for protection. When someone is protecting you, you cannot help but form a connection with them. Similarly, Muslim men are allowed to marry chaste women from *ahl ul kitab* and generally the man, as the provider and protector, will have more of an influence on the woman than she has on him. Inversely, Muslim women are not allowed to marry *kafir* men, and were they to do so, the man, as the protector and provider, would usually have more influence on his wife than she has on him.

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91 Surah Tawba, 28

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So with time, *kuffar* living under Islamic rule will be affected by the values of the society, while the reverse is true for Muslims living in a *kafir* society. This is not a matter of seeking a perfectly pure society; rather, Islam is a society whose nature is one of gradual purification, while a culture based upon *kufr* gradually spreads corruption and filth.

Hijra

Supporting Kufr with Taxes

Many Muslims are aware that living in a country that is actively involved in military action against Muslims and paying taxes to its government is problematic. According to some views, supporting military action against Muslims is an action of disbelief which removes a person from Islam. Legally speaking, this is very similar to the handling of treason in war time by any country.

When I discussed this with Muslims in the United States, the most common argument was that the taxes may go towards waging war against Muslims, but they also go towards beneficial things like feeding the poor. Even this is debatable, since even food aid programs inside the United States are part of agricultural subsidy schemes which have detrimental effects on the environment and public health, but that's another discussion.

In fact, there are many other activities that directly contradict Islam which are funded by governments in Christian countries. If we are honest about this, providing financial support to any one of these activities is something which could be considered an action which takes a person out of Islam.

For example, public education in the United States indoctrinates children with a number of concepts that directly contradict Islam, including nationalism, evolutionary theory, teaching that homosexuality is healthy and normal, studying books that treat magic as fun and good, and instilling beliefs about the superiority of democratic systems.

The stories of children from Muslim households who have left Islam completely as a result of attending these schools are too numerous to count. Tax funds don't only go to supporting this indoctrination of children, however— they are also used for spreading these same

doctrines in other countries, including many Muslim countries.

Federal funds support a number of NGOs active around the world that promote abortion, contraception, and spread propaganda that suggests all forms of female circumcision are harmful and have no benefit. NGOs promoting democratic ideologies and Western-style gender relations are also numerous, and most or all receive government funding. Even medical aid frequently acts as a vehicle for promoting ideologies that are fundamentally in opposition to Islamic doctrines.

In other words, NGOs are missionary organizations for liberalism. It's very clear to see that this is a form of modern religion, and it's clear that these NGOs spread the tenets of this religion. If you ask a Muslim scholar about the ruling on financially supporting Christian missionary organizations, any respectable scholar will recognize this is something which nullifies *iman*. Yet, somehow, the illusion that secularism is non-religious has convinced many Muslims that supporting secular missionary organizations is somehow a less severe offense.

Furthermore, paying taxes directly supports the legal systems of these countries. According to the consensus of the scholars of Islam, seeking a judgment from a court based in Christian law in preference to an Islamic court is an act of disbelief.

Allah, subhanahu wa t'ala, says:

$$ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُواْ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُواْ تَسْلِيمًا $$

But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that

over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.[92]

أَفَحُكْمَ ٱلْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

Then is it the judgment of [the time of] ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith].[93]

If preferring a system of law other than the sharia is an act of such severe oppression, then what about helping to finance these courts and legal systems, and the people who uphold them? The visible injustice of these legal systems, particularly in the United States, is already extreme when it comes to matters like institutionalized racism, and the reality of *shirk* is even worse.

The first argument brought up if you point these issues out to Muslims is "We don't have a choice! We're obligated!" The first problem with this argument is that in most cases, no one forced the Muslims to live in these countries. In the vast majority of cases, they chose to accept these norms and standards in hope of elevating their material standard of living and social status.

Most of the Muslims who earn enough to have tax liabilities also have the resources necessary to leave. So the excuse that they were compelled to be complicit in these crimes will not be accepted, if they truly had the ability to leave.

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92 Surah Nisa', 65
93 Surah Maida, 50

إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَآئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ ۖ قَالُوا۟ كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ ۚ قَالُوٓا۟ أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُوا۟ فِيهَا ۚ فَأُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ ۖ وَسَآءَتْ مَصِيرًا

While the angels are gathering the souls of those who wronged themselves, they will wonder, "What was the matter with you?" They will say, "We were oppressed in our land." [The angels] will ask, "Was not God's earth vast enough for you to run away?" These people will have Hell as their refuge, a horrible destination.[94]

Another common excuse that comes up in these discussions is that the Muslim lands are not truly ruled by Islamic law, and in some ways there are fewer freedoms, so they try to argue the Muslim countries are worse, as if this excuses financial contributions to hostile regimes. Even if there is no truly Islamic country in the world, there are dozens of countries that are not actively waging war against Islam, but no one wants to migrate to these countries because there are fewer job opportunities. As it happens, the reason income is lower in these countries is because they are not actively engaged in destroying and looting Muslim countries!

Given all of the ways in which living in the West supports the elevation and spread of *kufr* and degrades and assaults Islam, it's amazing that some use *da'wah* as an excuse for settling permanently in hostile countries. How can you call to *tawheed* when you are actively, albeit indirectly, supporting *shirk*? In the case of scholars based in places like Saudi Arabia, it's likely that these views seek to legitimize the visa regimes instituted by the regimes ruling over the Muslim lands.

94 Surah Nisa', 97

Governments in Muslim countries do not officially allow migration for the sake of Allah, and visas are only granted on the basis of worldly interests like work or studies. If someone argues that migration to Muslim lands is an obligation, it points to the un-Islamic nature of these immigration regimes, and could be perceived as criticism of the rulers. Thus, scholars who serve the rulers have no choice but to advocate *da'wah* in *kafir* countries for new Muslims.

Muslims have a duty to defend one another. We would all want our brothers in faith to come to our defense if we were invaded, abused, tortured, and imprisoned without right, so we must come to the defense of our brothers and sisters when we see them facing oppression. If fulfilling this duty seems to be impossible due to our circumstances, then it becomes necessary to do whatever necessary to attain the ability to do something.

It is the weakness and division of the Muslims which presently prevents us from fulfilling our obligation, and migration is one of the most effective ways to increase the strength of those lands ruled according to Islam. This strength is the means by which we can collectively fulfill our duty to the *ummah*.

Awareness of the many ways that contributing to the tax budgets of disbelieving nations contradicts *tawheed* can be very helpful in motivating migration. True migration from *dar al kufr* to *dar al Islam* has never been easy, and how can we expect it to be easy, given the tremendous reward associated with it?

عن عمرو بن العاص عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ

قَالَ أَمَا عَلِمْتَ أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ وَأَنَّ الْهِجْرَةَ

تَهْدِمُ مَا كَانَ قَبْلَهَا وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ

'Amr ibn al-'As reported: The Prophet ﷺ said, *"Do you not know that embracing Islam wipes away all sins committed before it, that emigration wipes away what came before it, and the Hajj pilgrimage wipes away what came before it?"*[95]

Muslims Protesting in the West

In the aftermath of the beheading of a French teacher who insisted on using drawings attempting to depict the Prophet ﷺ in his class, a similar scandal occurred in the UK. A teacher attempted to include similar blasphemous drawings in his class, and Muslim students protested. Rather than risk an event like the one that occurred in France, the school suspended the teacher, making it clear that such controversial actions would not be tolerated.

This teacher's suspension was lauded as a victory for Muslims, but given the long term prospects for Muslim minorities in historically Christian or *mushrik* countries, such events may actually do more harm than good. Granting rights and concessions to Muslim minorities gives Muslim communities a sense that things are getting better, that they are getting more legal protections and gaining power in society.

This is extremely destructive on the level of religion in several ways. First of all, achieving limited concessions through political participation in democratic systems, whether by protesting or outright

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95 Sahih Muslim, 121

voting, acknowledges the legitimacy of such systems. Authority is socially constructed, and requesting something from those in power reinforces their authority. Protesting is a less direct form of contribution to democratic systems than legislative elections, but it still strengthens the habits and beliefs on which democratic systems are based.

In a way, protesting can be a "gateway drug" to participating in elections, which are outright *shirk*. There may be scholars who allow this under the label of benefit or necessity, but at best it is a very doubtful matter, and *shirk* is really not something to play around and take risks with.

Getting in the habit of devoting energy toward requesting rights from *kafir* authorities also reinforces a sensation of submission or inferiority to them. The Prophet ﷺ said:

$$\text{الْيَدُ الْعُلْيَا خَيْرٌ مِنْ الْيَدِ السُّفْلَى وَالْيَدُ الْعُلْيَا الْمُنْفِقَةُ وَالسُّفْلَى السَّائِلَةُ}$$

> "The upper hand is better than the lower hand (ie. the one who gives is better than the one who receives)."[96]

The giving of gifts generates love for the giver from the recipient, so receiving concessions from *kuffar* can foster love in the heart of the one receiving the gift, which can run the risk of causing a person to love the giver's way of life or religion as well.

Furthermore, these concessions make Muslims feel more comfortable in countries where they are in a weak position, where they are surrounded by even more blatant and severe *fasad* than in most Muslim

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96 Sahih Bukhari, 1429

lands, and where their labor, buying, and selling all benefit and strengthen the *kuffar*.

In other words, it decreases the motivation to actually take actions which will increase the economic and political power and overall cohesion of the *ummah*. Even if Muslims gain some political and economic power in the *kaffir* countries, these gains are precarious due to the overall demographic makeup of these countries.

If you look at the reactions by working class, right-wing Britons to this story in comments sections, there was a huge surge of rage among the anti-immigrant segment of society. They feel their values are being subverted and their identity eroded. The more progress the Muslims make in improving their condition, the larger and more virulent the backlash becomes.

In a Muslim majority country, dealing with anti-religious types like secularists would push the Muslims closer together. In a *kaffir* country, it pushes the Muslims to ally with the champions of homosexuality — the left. Depending on these people degrades whatever honor and dignity the Muslims have left, even if they manage to avoid developing friendships with them. If they do grow close to them, experience has shown that apostasy follows soon after.

Even this alliance with the left will not provide lasting protection. Why? Because generally speaking, the left's power base depends less on local infrastructure and resources and more on globalized supply chains. The left are generally more urban and college educated, while the anti-Muslim factions tend to be more rural and working class. Skilled laborers, factory workers, and farmers feel more threatened by immigrants, and they are also less open to foreign cultural identities.

As consumption and population growth continue to outpace the increases in productive capacity and the availability of finite resources dwindles, a chain of events is likely to set in that will increase the

political power of anti-immigrant, anti-Muslim factions in the West and give them an advantage over the left.

The inability of governments to provide the improvements in standard of living their citizens expect will force governments to blame either internal or external scapegoats to survive. This will lead to more interstate conflict, which will cause supply shortages due to breakdowns in global supply chains. This in turn will augment economic hardships further, leading to more internal and external conflict.

The *kuffar* tend to rely on material things for their happiness rather than on their connection with Allah and their social environment. Because they don't believe in the *akhira*, they are also much more willing to do immoral things for the sake of their material situation, and they don't have the same level of mercy or patience as Muslims. All of this means the effects of this crisis will likely be much more severe in *kaffir* countries than in Muslim majority countries.

The reason that the societies with the least resources tend to be more tribal is because tribalism is necessary to survive in low resource environments. Even inner city poverty generates gangs, a form of tribalism usually based on families or neighborhoods.

As liberalism and global supply chains break down, local food production will become much more important and food imports will become much more expensive. Historically, periods of economic decline are accompanied by de-urbanization as people in the city begin to rely more on subsistence agriculture. And guess how the rural population will feel about sharing their limited resources with a bunch of urban Muslim immigrants instead of members of their own extended families/race?

As the rising tide of Islam continues to spread through the Muslim lands, the West may become more aggressive. Limited insurgencies

may expand to become general popular struggles against neo-colonial governments and institutions. Just as ordinary people in the West will turn against foreign influence when resources start to get tight, ordinary Muslims are also likely to become more frustrated with European corporations pillaging their resources as the economic situation gets more difficult.

As this conflict intensifies, Muslims whose ethnic origins are in Muslim majority lands will start to be suspected of being spies or saboteurs. The pressure to show loyalty to the West and Western values by doing things like shaking hands with women, abandoning *hijab*, and even shaving and drinking alcohol will intensify. Even if they make these compromises, it may still not be enough.

As Muslims see the increasing violence in Muslim lands as Europeans seek to maintain their economic interests, many Muslims may be moved to take action. This may also include actions by those who ostensibly assimilate to Western culture, but then upon realizing the emptiness of it and what they have lost, are overwhelmed with remorse and seek to redeem themselves by lashing out against the culture that pushed them towards assimilation. If these incidents become common enough, it's very likely that Muslims will be confined to specific neighborhoods that are separated from the rest of the country, and that have strict security protocols for entering and exiting.

It really just depends on the availability of resources. If the resources are there for extensive interrogations, surveillance, no knock raids, facial recognition, etc., authorities may continue to use these techniques. If not, mass imprisonment or the creation of "Muslim ghettos" is more likely.

It's very simple actually. The more divided the Muslims become, the weaker we are. Unity is strength. There is no question that moving to the West and living there means becoming isolated from the main body of the Muslims. It may seem that the Muslims are completely lost in the

pursuit of the adornment of this world, but when the Western luxuries dry up, Islam has deep roots in the lands where it was established for centuries.

The *kuffar*, for the most part, have not been able to uproot Islam. They've only been able to cover it and suppress it. All of their efforts to indoctrinate people with liberal ideology will be worthless when the economic requisites for implementing liberal ideology evaporate. Internal conflict will begin more quickly and be more severe in liberal democracies during economic crisis, because they're more expensive and the people are used to more expensive lifestyles.

To maintain that standard of living will require more marginalization of minority groups who can be "blamed" by populists for economic difficulties. Meanwhile, *sharia* will continue to be as perfectly functional as it always has been, under any kind of economic conditions.

Sharia can bring stability and order at a time when liberal democracies are forced into deepening instability, strife and disorder, further weakening their ability to prevent the implementation of *sharia*. Muslims should be hopeful about these developments, but we need to take care not to get caught on the wrong side of the battle lines before they crystallize. Any sincere Muslim would love to live under *sharia*, and we should strive to be close to the areas where it is most likely to be implemented so that we can share in the reward of its implementation.

Allah willing, *sharia* will be implemented first in those countries where it has the most support from the population. Where are these areas? Well, some surveys like this one give some indications.

Support for Sharia

*% of Muslims who favor making sharia the
official law in their country*

Southern-Eastern Europe

Country	%
Russia**	42
Kosovo	20
Bosnia-Herz.	15
Albania	12

Central Asia

Country	%
Kyrgyzstan	35
Tajikistan	7
Turkey	12
Kazakhstan	10
Azerbaijan	8

Southeast Asia

Country	%
Malaysia	86
Thailand^***	77
Indonesia	72

South Asia

Country	%
Afghanistan	99
Pakistan	84
Bangladesh	82

Middle East-North Africa

Country	%
Iraq	91
Palestinian terr.	89
Morocco	83
Egypt	74
Jordan	71
Tunisia	56
Lebanon	29

Sub-Saharan Africa*

Country	%
Niger	86
Djibouti	82
DR Congo	74
Nigeria	71
Uganda	66
Ethiopia	65
Mozambique	65
Kenya	64
Mali	63
Ghana	58
Senegal	55
Cameroon	53
Liberia	52
Chad	47
Guinea Bissau	47
Tanzania	37

This may not be very accurate, but you can also gauge this same sentiment it just by talking to people from different countries. Many withhold their support at the moment because Satan has deceived them with threats of poverty, but this lie, like all falsehood, is doomed to perish sooner or later.

When it does, the promises of wealth that lured Muslims to the West will also vanish, and they will find themselves isolated and outnumbered. May Allah protect the Muslims from the deceptions of Satan, and gather the sincere believers together, and increase them in *iman* and good works and strength, and make them a base from which the light of Islam can again spread and dissolve the clouds of ignorance and oppression hanging over the earth.

Diasporas as a Method of Genocide

The key to the success for an individual is focus. If energy is dispersed in too many directions, a person becomes ineffectual. The same goes for a community. The creation and glorification of "diasporas" is thus a tactic to eliminate cultures. By scattering identity groups over a wide area, they are diluted and weakened until they disappear entirely.

Looking at the Muslim *ummah*, you can see this process in action. Immigration to the lands of the *kuffar* is the engine that drives the process. International economic programs arrange the global economy in such a way that capable professionals and intellectuals are drained from the Muslim lands, leaving Muslims countries intellectually bankrupt. At the same time, immigrants prop up the economies of *kaffir* countries, and also raise the prestige of these cultures by being in a humiliated position vis-a-vis the *kuffar*.

One can understand this through socio-economic theory, but if people just obey the clear commands of Allah and his Messenger ﷺ there is no academic understanding necessary. Moving from the US to Russia or from Russia to the US during the cold war, just to live, was considered "defecting." Even if someone from the US who moved to Russia did not join the Communist Party, they were still considered to be a communist sympathizer and a traitor by most Americans.

This was because the ideological divide between the American way of life and the Soviet way of life was very wide, the simple act of choosing to live in the Soviet Union was viewed as a total rejection of capitalism. But the ideological distinction between Russia and the US, both Christian nations, is actually less pronounced than the divide between the Islam and the Christendom.

Just because Muslim nations are controlled by the *kuffar* or their agents

is not an excuse to seek refuge in the lands of the most potent enemies of Islam. Even for political refugees facing torture or death, is there really not even *one* Muslim country to escape to?

$$أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُواْ فِيهَا$$

Was not the earth of Allah spacious [enough] for you to emigrate therein?[97]

The irony of this arrangement is that celebrating cultural diversity is actually a form of eradicating cultural differences. Cultural differences are reduced to food, music, and clothing, and embracing these external aspects of culture provides a setting where a culture can be subsumed and assimilated by a dominant culture and lifestyle.

The proponents of this "multiculturalism" are often vocal critics of colonialism, and will talk at length about their opposition to the injustices of cultural imperialism, but their ideology is actually doing the same thing. By embracing superficial aspects of culture, they are easing the process of assimilating to a decidedly European ideology, which is liberalism, and in the process of assimilation they are gradually erasing even the cultural and ethnic distinctions which they claim to be celebrating. Likewise, in modern discourse, true Islam is sometimes accused of destroying traditional cultures. This is necessary for the formation of any larger unit.

When two individuals marry, in order to keep the marriage together, they must both be prepared to sacrifice something from their own preferences, desires, and even personality. Through negotiation and compromise, they must form a unit, and the self-serving parts of their hearts and minds must be replaced with attachment to and identification with the family. The same goes for trying to form a

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97 Surah an Nisa', 97

nation or empire; all of the participants must be prepared to sacrifice something of themselves to become part of the larger entity. For cultures that have been profoundly shaped by Islam for centuries, the transition to liberalism is total devastation, and this is not the case for cultures that were part of the milieu of Christendom throughout the development of secularism and liberalism.

So in reality, the *kuffar* who come forth seeming to respect and accept Islam in multicultural, liberal democracies have the exact same goal and effect as the Christian armies and missionaries that invaded and occupied Muslim lands during the colonial period— to subjugate and eradicate Islamic cultures and replace them with their own, and obtain material benefit in the process.

Building the Ummah by Enjoining the Good and Forbidding the Evil

It is because of commanding good and forbidding evil that the Muslims are the best nation of humanity.

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.[98]

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98 Surah Al e Imran, 110

Presently, however, there are many who call themselves Muslims while they in fact belong to other nations. When Abdullah ibn Zubayr, *radhi Allahu anhu*, was born in Medina, he was considered the first baby to be born in Islam.

عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ أَوَّلُ مَوْلُودٍ وُلِدَ فِي الإِسْلاَمِ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، أَتَوْا بِهِ النَّبِيَّ صلى الله عليه وسلم فَأَخَذَ النَّبِيُّ صلى الله عليه وسلم تَمْرَةً فَلاَكَهَا ثُمَّ أَدْخَلَهَا فِي فِيهِ، فَأَوَّلُ مَا دَخَلَ بَطْنَهُ رِيقُ النَّبِيِّ صلى الله عليه وسلم.

> Aisha, *radhi Allahu anha*, narrated that the first child who was born in Islam (i.e. Medina) amongst the Emigrants, was `Abdullah bin Az-Zubair. They brought him to the Prophet. The Prophet ﷺ took a date, and after chewing it, put its juice in his mouth. So the first thing that went into the child's stomach was the saliva of the Prophet.[99]

The apparent meaning here is that the *sahaba*, *radhi Allahu anhum*, considered the territory of Medina under Muslim rule to be synonymous with Islam itself. This meaning is confirmed by both Aisha and Asma, *radhi Allahu anhuna*. Thus one can infer that the *sahaba* understood the establishment of the political authority of Islam as innate to Islam itself.

Certainly, there is an inner state of submission to Allah that is called Islam, and this is a spiritual condition. However, if an individual is truly in the spiritual state of Islam, in love, awe, and submission to

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99 Sahih Bukhari, 3910

Allah, do you think they can be content to see other gods worshiped beside Allah, others to take his place as a legislator, and His perfect laws replaced with injustice and oppression?

If the inner, spiritual dimension of the religion is present, this belief will naturally radiate outward, and its outer expression will be the establishment of the religion as a system of government and legislation — a complete way of life. Beliefs manifest as actions.

This is also indicated by the saying of Umar ibn al Khattab, *radhi Allahu anhu*, when he said:

لا إسلام إلا بجماعة ولا جماعة إلا بإمارة ولا إمارة إلا

بسمع وطاعة

> "There is no Islam without unity, no unity without leadership, and no leadership without listening and obedience."[100]

This also relates to the meaning of the hadith:

مَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً

> *"Who dies without the oath of allegiance around his neck dies the death of jahiliyyah.[101]*

This again refers to Islam as a unified polity, and refraining from that unity when it is present being a return to the darkness of the days of ignorance. This *jahiliyyah* is characterized by division and loyalty based on lineage or worldly interests, rather than worship of the Most High,

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100 Sunan ad-Darami, 251
101 Musnad Ahmad 4/96

subahanhu wa t'ala.

If Islam is to be reestablished in our day, it will be by the same method by which it was established in the first place by the Prophet ﷺ and his companions, *radhi Allahu anhum*. It will not be established by tolerating evil, but by rejecting it.

Stopping evil with your hand is the strongest form of faith. Speaking against it is a step down, and hating it in your heart is the weakest form of faith. Beyond this is *kufr*, as related in the hadith:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّةٍ قَبْلِي إِلاَّ كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ يَقُولُونَ مَا لاَ يَفْعَلُونَ وَيَفْعَلُونَ مَا لاَ يُؤْمَرُونَ فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الإِيمَانِ حَبَّةُ خَرْدَلٍ

"Never a Prophet had been sent before me by Allah towards his nation who had not among his people (his) disciples and companions who followed his ways and obeyed his command. Then there came after them their successors who said whatever they did not practise, and practiced whatever they were not commanded to do. He who strove against them with his hand was a believer: he who strove against them with his tongue was a believer, and he who strove against them with his heart was a

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believer and beyond that there is no faith even to the extent of a mustard seed."[102]

Consider, realistically, what will happen to you today if you decide to try to stop evil with your hand.

Almost every action would land you in prison. If you went to a place where alcohol is served, and smashed the bottles of alcohol— prison. If you go to a music concert and destroy the instruments or try to physically prevent the mixing of unmarried men and women— prison. If you go to a place where *shirk* or *bid'ah* is taking place and destroy the idols or physically prevent practices that contradict the *sunnah*— prison.

In many countries, even speaking publicly against these things could land you in prison. If you go to prison, and you are religious, it's likely that you'll spend a lot of time with the Quran, and you'll also spend a lot of time thinking about why you are in prison.

If you are committed to stopping evil with your hand, you will probably realize that you can't do it very effectively while living under the government that put you in prison. If your faith is weaker, you may accept to only speak against evil to avoid going to jail, but even then, you will run into conflict with society. The people will become angry at you. They may perceive you as criticizing them, and become hostile towards you. They may interpret your rejection of sin as a rejection of them, and reflexively reject you.

Soon, you may find yourself unwelcome even among your own people. Suppose, though, that your faith is too weak for even this, and you don't even speak against the evil around you. Even if you only hate it in your heart, you will find that you want to escape from the evil place that you are in, to live in a place where evil is not so tolerated and

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102 Sahih Muslim, 50

accepted.

If you love your mother, and you see her being insulted or violated, your first reaction, out of love for her, would be to protect her and to try to stop the one harming her. Even if you were unable to do anything, you would at minimum try to avoid the company of people who continuously insult her. Allah gave each of us a mother, so He has more of a right to be loved than our own mothers. How, then, can we tolerate His rights and limits being transgressed upon?

If a believer is living in a place where sin and oppression are rampant, faith will inevitably drive him toward migration, because purity and filth cannot coexist. Thus, the process of *hijra* is a process of purification, both of the individual, and the Muslim *ummah*.

Politically speaking, imagine the effect of large numbers of believers seeking to escape the domain of evil. Many Muslims would take their lives and wealth and move to places where fear of Allah is more prevalent, and where the rights of Allah are respected. The amount of available manpower and intellectual capital would increase, the economy would be fortified, and an influx of sincerely religious individuals would also fortify the society spiritually. At the same time, it would weaken the societies in which there is less *taqwa*, because they will have fewer souls paying taxes and contributing to the economic and social vitality of the land.

As long as this flow of migration is maintained, it will support the establishment of Islam. Believers will move from country to country, similar to how the *sahaba, radhi Allahu anhum*, moved from Mecca, to Habasha, and finally to Medina. This process will consistently strengthen the forces of Islam while weakening the forces of *kufr*.

When Allah describes the Muslims as being the best *ummah* of humanity, He links that superiority to commanding good and forbidding evil. This is also describing the mechanism by which Islam,

and thereby the *ummah* itself, is established. When we command the good and forbid the evil, corrupt societies react, pushing us towards migration and the establishment of Islam. Commanding the good and forbidding the evil is not only the reason that we are the best *ummah*. It is the defining characteristic of the *ummah*, and the means by which the *ummah* comes into being and is maintained.

May Allah remove from our chests the fear of His creation, and increase us in faith so that we may increase in commanding the good and forbidding the evil by hand, tongue, and heart. If hardship comes with this, know that this hardship is from the mercy of Allah and a part of the process of the chest expanding with *iman*. The severity of the loss of life and wealth and the fear that we face on this path forces us to turn to Allah and rely upon Him. And He does not reject the sincere supplication of His servant who is oppressed for His sake.

Considerations for Modern Rulings on the Permissibility of Living in the Lands of the Mushrikin

Despite the very apparent corruption spreading through Muslim communities in the West, many Muslims will try to argue that living in these lands is allowed in Islam.

Although all Islamic scholars agree in principle that it is better for a Muslim to live under the rule of Muslims and among the Muslims in our lands, some scholars in the past did hold it to be permissible to live under the rule of the *kuffar*, with some conditions. However, it's rarely mentioned that these views were formulated at a time when the nature of governance and society was very different.

Before the emergence of modern bureaucracies and industrial systems, contact with the government in many countries consisted of tax collectors coming to a village once a year and collecting a percentage of the wealth of the village. The rest of the year the Muslims might be free to call the *adhan* out loud, implement the *hadd* punishments, and teach their children whatever they wanted. There was no compulsory public schooling, social services, or state mandated custody courts in case of marital disputes.

Even under these circumstances many scholars still regarded it as impermissible. Among those that allowed it, they all conditioned it on there being no *fitna* in religion.

Those who take hundreds of years old *fatawa* and use them as evidence for the permissibility of living in *mushrik* lands today need to view the situation holistically before affirming the applicability of these rulings to the present situation.

Is it not *fitna* in religion to have informants working for the police in every masjid who will have you removed as an imam if you teach certain things which are established by *ijma'* as being part of the religion?

Is it not *fitna* in the religion to have no recourse except going to a court ruled by secular law in order to claim the most basic rights?

Is it not *fitna* in the religion to be bombarded with images of naked women and satanic music every time you go out to fulfill basic needs like getting some food to eat?

Is it not *fitna* in the religion to be forced to indirectly participate in *riba* by having fiat currency imposed on you, and needing to have a bank account and insurance policies to participate in the economy?

Is it not *fitna* to be forced to be in close contact with *mushrikin* and

unveiled, promiscuous women every day in order to earn a living?

Is it not *fitna* to have government sponsored organizations entering the masajid and spreading homosexual and feminist ideologies, trying to change the religion?

Is it not *fitna* to be required by law to live in an extremely wasteful manner, so that our excessive consumption can help feed the modern industrial complex which is used to wage war against Islam and the Muslims?

Is it not *fitna* to have educational standards of accreditation imposed on us which exalt the materialism, to such an extent that they are required by law to be included even in home school curricula?

It seems very clear that even this minority opinion is completely untenable given the present reality. It might still be applicable in some areas with very weak states, like South Sudan or the Congo, where the level of control exercised on the people by the state is much lower. These are areas that are living at a standard not so different from pre-industrial Europe, which was the context for which many of these *fatawa* were originally drafted.

Islam is an all encompassing system that contains guidance for every aspect of our lives. The level of control exacted over our lives by modern states, especially in the West, is unprecedented in history. To accept the idea that such a heavy presence of the state in our lives is compatible with Islam is to accept the dominance of secularism, because it means relegating Islam to the status of a few rituals and symbols.

Travel to the Lands of the Kuffar for Da'wah

Da'wah, or inviting to Islam, can also be defined as *amr bil ma'ruf wa nahy 'an al munkar* (commanding the good and preventing the evil). This is a very condensed and accurate definition of *da'wah*, and it also lays bare how misguided some approaches to da'wah are.

There's a very pervasive idea that it's permissible to travel to the lands of the *kuffar* for *da'wah*. In fact, when you confront many Muslims with the impermissibility of living in the lands of the *mushrikin*, they will use *da'wah* as an excuse to defend an action which is in reality motivated primarily by *dunya* (worldly concerns).

Some try to claim this approach is inspired by the Prophet ﷺ, who would send emissaries to other lands to invite the people to Islam. These were generally temporary diplomatic missions where they would invite the ruler or leaders to Islam. Once completed, those charged with the mission would return home, or stay among the people if they entered into Islam completely.

This is very different than living permanently among those who openly reject Islam and submitting to their laws, and talking to their common people about the message of Islam. This is where understanding *da'wah* as commanding the good and forbidding the evil is very useful. The ultimate purpose of *da'wah* is to prevent the evil of shirk and all forms of immorality, and guide the people to the truth and the light of guidance.

This is not only done with words, but also with actions. Actions, both by setting an example, but also by preventing evil with the hand. So when the Prophet ﷺ ordered the destruction of the idols in Mecca, this was actually part of *da'wah*. This communicates in the strongest

way that *shirk* is wrong, by actually physically preventing *shirk*. If we view *da'wah* in this holistic view, the life of the Prophet ﷺ shows a continuous progression of calling people to the truth.

The dichotomy of the *sunnah* and *bid'ah* is relevant here, and this is present in almost any case where something is introduced into Islam that cannot be found in the example of the *sahaba*, *radhi Allahu anhum*. This dichotomy is that no *bid'ah* enters the religion except that it replaces a *sunnah*. And likewise no *sunnah* is revived except by leaving a *bid'ah*. This is because Islam is complete, and has no need to evolve, improve or change.

Allah's religion, like Allah, is perfect. Jihad is from the *sunnah*. Strongly rejecting the religion of the *kuffar* is from the *sunnah*. When these are abandoned, as with any element of the religion, they must necessarily be replaced with something not from the religion. Traveling to the lands of the *kuffar*, attending conferences there, and giving lectures while living among them, may be among these innovations.

All of this mixing with the *kuffar*, especially while living under their protection, leads to the building up of friendship and good feelings with them. People are by nature social. We like to have good relations with those surrounding us, because we don't want to have conflict with those who are close to us, especially when we depend on them materially for our sustenance and security. Through this innovated form of *da'wah*, the bonds with the enemies of Allah increase, and the bonds with the Muslims decrease.

Love is a bond, and our capacity to love is finite. We should strive to make bonds with those who will benefit us in religion, and this means reducing our bonds of love with those who do not benefit us or who harm us in our religion. Love is directly related to faith. The Prophet ﷺ said:

لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا

You will not enter paradise until you have faith and you will not have faith until you love each other.[103]

There is a principle in *fiqh* which states that what leads to something takes on the same ruling as the action itself. For example, non-*mahram* men and women being alone together is not allowed, because it is something that leads to *zina*.

This same concept can be applied to matters that lead to taking the enemies of Allah as friends as allies. Mixing with them in a way that can lead to forming a bond of friendship and love should be avoided, as it is something that can result in a sinful end result. To see this reality, it's sufficient to look at those who have followed this path of "*da'wah*" in the West.

This dichotomy is continuous throughout every aspect of the religion. The more you love the *sunnah*, the more you will hate *bid'ah*. The more you love the believers, the more you will hate the disbelievers. This is love and hate for the sake of Allah.

May Allah guide the Muslims to return to the *sunnah* and to call the people to Islam by the same method used by the Prophet ﷺ and his companions, *radhi Allahu anhum*. And may Allah expose organizations that are promoting this type of *da'wah* while deriving significant material benefit from their relationships with the enemies of Allah. And I ask Allah to revive the *sunnah* of inviting the polytheists to Islam by offering them security and justice under the *jizya*.

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103 Sunan at-Tirmidhi, 2510

The Political Benefits of Fearing Allah Rather than the Creation

There is no doubt that Allah and those who obey and worship Him exclusively have many enemies in this world. The Prophets, *alaihim asalam*, faced heavy trials, and these trials are a way to get near to Him.

Hardship forces the servant to cry out to his Lord in desperation, and when the desperation is deepest Allah's help arrives, fortifying the faith of the believer. Along with reliance on Allah, it is established that victory comes not from numbers or arms, but from *taqwa*.

If we consider the nature and effects of fearing Allah's punishment, we can understand how *taqwa* translates to victory.

عَنْ الْحَارِثِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه قَالَ إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ قَاعِدٌ تَحْتَ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذُبَابٍ مَرَّ عَلَى أَنْفِهِ

> Abdullah ibn Mas'ud, radhi Allahu anhu, said "*Verily, the believer views his sins as if he were sitting under a mountain, fearing it will fall upon him. The wicked views his sins as if they were a fly passing over his nose.*"[104]

The *muttaqi* (the one who has *taqwa*) recognizes the severity of his sins. He also knows that the punishment in the *akhira* is far more severe than

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[104] Sahih Bukhari, 5949

the punishment in the *dunya*. And he also knows that trials in the *dunya* are a mercy from Allah and a purification.

So when the *muttaqi* is presented with an opportunity to do a good deed that entails risk of harm or loss, he is not deterred and he leaves the decision to Allah, hoping for Allah's forgiveness and mercy. He knows that what he sacrifices for the sake of Allah, Allah will replace with something better, so he does not fear worldly loss. He knows that the adornment of this life is a deception, and he fears for his final situation in the hereafter.

This attitude has worldly benefits for the *ummah* as well. The resources of the enemies of Allah are limited, and their main method of control is intimidation. This can be seen in modern surveillance states, which are only functional because of the widespread fear. They don't have the resources to watch everyone all the time, so they have to ensure that everyone *fears* that they are being watched.

If the people, collectively, were to cease fearing the ones watching them, those in power would immediately lose their control. The root of this fear which allows evil people to remain in power is the love of the world and the hatred of death.

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: يُوشِكُ الأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الأَكَلَةُ إِلَى قَصْعَتِهَا. فَقَالَ قَائِلٌ وَمِنْ قِلَّةٍ نَحْنُ يَوْمَئِذٍ قَالَ: بَلْ أَنتمْ يَوْمَئِذٍ كَثِيرٌ وَلَكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمُ الْمَهَابَةَ

مِنكُمْ وَلَيَقْذِفَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهَنَ. فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ وَمَا الْوَهَنُ قَالَ: حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ

The Prophet ﷺ said: *The people will soon summon one another to attack you as people when eating invite others to share their dish.* Someone asked: Will that be because of our small numbers at that time? He replied: "*No, you will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and cast al wahn into your hearts.*" Someone asked: What is wahn (enervation), O Messenger of Allah? He replied: "*Love of the world and dislike of death.*"[105]

Indeed, it is love of the world which leads the people to leave the command of Allah and abandon jihad. Muslims are too afraid of loss and poverty, so they refuse to obey Allah and fight the enemies of Allah.

ٱلشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَآءِ ۖ وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ

Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing.[106]

Whether it comes to controlling individual Muslims through

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105 Sunan Abi Dawud, 4297
106 Surah Baqarah, 268

surveillance, or controlling Muslim countries through the threat of military action, the control of the enemies of Allah upon us depends on fear. Their resources are limited, so each country that mounts resistance to their dominance results in the forces of the *kuffar* being spread thinner. As the cost of the war against Islam increases, so too does political pressure on the enemies of Allah.

For example, when the United States military reduced the number of their soldiers in Iraq, they increased in Afghanistan in the same period. That is to say, they did not have the resources to increase the number in Afghanistan without reducing the number in Iraq.

This also applies for Muslims living under the puppet governments in service of Satan (*tawaghit*). Surveillance resources are limited, and the more Muslims who are willing to speak the truth, the more difficult it becomes to watch everyone. So when we fear Allah alone and speak about Islam as it actually is rather than censoring ourselves out of fear for our worldly life, we lighten the load on our brothers.

There are also personal benefits. We may be comfortable living in a bad society, but by speaking the truth we come into conflict with the surroundings. When this becomes acute enough, we are forced to leave. This is the way of the Prophet ﷺ and this is visible in his *seerah*.

In this way, we are forced to move to a more pure environment where our surroundings and worship become better, and we are distanced from sins that we once considered normal. This also serves to concentrate the believers. As the Muslims seek a life more removed from *shirk*, *bid'ah*, and immorality, they gravitate to locations where Islam is stronger, further strengthening the Islamic character of those societies.

The destination lands of the *muhajireen* (immigrants) fleeing lands of corruption for the sake of their religion become stronger spiritually in

this way. Concentration is strength, while dispersion is weakness.

We can see that the immigration policy developed by the *kuffar* is designed to disperse and dilute the Muslims, so that their Islamic identity and culture is weakened. Allah commands us to do the opposite.

Satan threatens: 'Your family will reject you, you will lose your job, your home, your freedom, your family!' But by walking on the *sunnah* of the Messenger ﷺ you gain nearness to Allah and His beloved. Does that sound like a bad trade?

The *kafir* answers yes, while the believer knows it is a good trade. And the reality is that Allah does not burden his slaves with more than they can bear. Whatever we give up for the sake of Allah with sincerity, Allah will replace with something better.

Rituals of Submission

There are many benefits visible in *hijra*, including benefits for the *ummah*. The animosity of *kufr* for *iman* is a basic property of reality, like the incompatibility of fire and water, and so anything which strengthens *kufr* is detrimental to the Muslims, while anything that weakens *kufr* is beneficial. The most obvious way that living in a *kafir* country supports the *kuffar* and their aggression against the Muslims is through taxes, including sales, income, and property taxes, but there are many other more subtle ways that support takes place.

Especially in Western Europe and North America, having more residents drives the overall demand for goods and services and supports the economy, but it also drives demand for national currencies. These currencies have no intrinsic value, so they derive their value from the fact that people use them.

Beyond economic support, it's also helpful to recognize the nature of institutions and how they are constructed and maintained. The most obvious example is seeking judgment in a court, which is also understood as an act of worship.

أَلَمْ تَرَ إِلَى ٱلَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا۟ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓا۟ إِلَى ٱلطَّـٰغُوتِ وَقَدْ أُمِرُوٓا۟ أَن يَكْفُرُوا۟ بِهِۦ وَيُرِيدُ ٱلشَّيْطَـٰنُ أَن يُضِلَّهُمْ ضَلَـٰلًۢا بَعِيدًا

Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of the taghut, though they were commanded to deny it, and the Shaitan desires to lead them astray into a remote error.[107]

The entire legal systems of these countries are based upon these judgments, and we rarely consider more subtle ways in which we seek judgments. Going to an authority and seeking permission is also a form of seeking a judgment. Registering a car and requesting the right to drive is asking permission. Requesting a passport is asking permission, and using it to enter a country is also asking permission.

Signing a contract is recognition of the authority of the law under which the contract is signed. All of these processes involve symbols and ideas that we accept and propagate by participation. Official documents carry seals, whose authority we must implicitly recognize

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107 Surah Nisa', 60

to derive benefit from them. The more we use these documents and treat them as if they have authority, the more the habit of recognizing them as authoritative is ingrained in the society.

The common counter to this line of thought is that the *sahaba, radhi Allahu anhum*, traveled to the *kafir* lands and traded with them, even in times of war. But the nature of government was very different in those times. How would they have reacted if in order to trade it was necessary to sign documents with an actual bird idol inscribed on it? Or if it was necessary to display a bird idol image, carry it with you at all times, and affirm loyalty to the nation it represents to be granted access to the country in the first place?

The modern state has pervaded every aspect of people's lives to an unprecedented extent. Just as secularism deceives people into thinking that the state is not innately religious, the novelty of modern bureaucratic institutions tricks us into thinking they are separate from the judiciary and legislative branches of government, when in reality they are an extension of the courts and legislature.

The word "court" itself refers to the royal court of a monarch, where a plaintiff would go to seek a judgment. This authority of the king, which in the European context was already a violation of Allah's sovereignty, is now disembodied and has crept into every sphere of life. Asking for permission is a ritual of submission. It is a tacit acknowledgment of authority, and this acknowledgment reinforces the authority. This is how the legitimacy of a government is established and maintained.

Submission is central to worship in Islam; it is the literal meaning of Islam. It is an act of recognizing our need for Allah, and our weakness before him. Our submission to the shariah is part of worship, and this worship is the purpose of our existence. At the same time, it is also a method of building strength, because Allah's guidance leads us toward strength and unity.

Many of the documents and bureaucratic processes neded to participate in a modern state don't really make a lot of sense, but if you look at them carefully, you can see that they are designed to reinforce the sense of submission to an authority other than Allah. The law is the bond that holds a society together. It is what allows members of a society to live in harmony with one another and work toward a common goal.

When we submit to the law, we willingly transfer some of our own power and agency to the state. In the case of Islam, the state is a vicegerent, a *khalifa*, of Allah. In the case of participation in a legal system based in *kufr*, we are transferring power to a *taghut*.

Democratic elections are one of the most powerful rituals for both affirming submission and transferring power. The Islamic equivalent is pledging the *bay'ah* to a *khalifa*. As a tree requires water to survive, a government requires power from the people to survive. A democratic election or *bay'ah* are major examples, but there are many other smaller ways that power is transferred to a government, providing the nutrients it needs, as it were, to survive.

Satan works to lead us astray by getting us first to accept small sins which desensitize us so that we can accept bigger sins later. Any recognition of authority of a *taghut*, or submission to a *taghut*, no matter how small, is problematic.

When it comes to trying to counter this influence, if we find it too difficult to disengage from Satanic legal systems, we can gradually work up to it by first doing small good deeds, and then progressing to bigger ones. We can begin by abandoning the small evil actions that have become normalized, working up to the point where our *iman* is strong enough to challenge the bigger ones, *in sha Allah*.

Economy

The Kuffar are a Natural Resource

The Muslim *ummah* will never get out from oppression and humiliation until a just, *shari'* slavery is revived as an economic institution. The *kuffar* are a source of wealth. As tourists, they affect us more than we affect them. As slaves, the inverse is true.

Sources of wealth and protection affect behavior. This is one of the benefits of not taking *kuffar* as *awliya*. Deriving wealth from tourism makes us want to preserve the source of our wealth, and tourism depends on the ability of tourists to afford tourism. Tourism only arose as a cultural phenomena at the zenith of European imperialism and the surplus of wealth it created. Now many Muslims fear conflict with the enemies of Allah on the basis that it will stop tourism and block the source of their wealth.

The importance of livelihood should not be understated. Not everyone has the same level of *iman*. If an Islamic political movement deprives the people of a source of wealth, it must replace it with another source. Islamic slavery is not cruelty, but compassion. For me, being inside of the homes of Muslims and seeing Islamic manners up close was a big part of convincing me of the truth of Islam. It is from the *sunnah* to treat your slaves as members of your own family. This kind of direct contact and experiencing the reality of Muslim households is the most effective form of *da'wah*.

The *da'wah* of printing books, giving lectures, and so forth, is much less effective, and it drains the resources of the Muslims. While it may bring some new Muslims to the *ummah*, it means expenses without returns for those who finance it.

Military expeditions and slavery brings many more people into Islam by showing, rather than telling, the reality of Islam. It also elevates the

honor and prestige of the Muslims. Capturing labor from our enemies is also necessary to counter the "brain drain," driven by policies that encourage skilled workers to leave Muslim countries and move to the West. This is one of the major tactics used to keep the Muslim lands from rising.

The brain drain is functionally very similar to slavery. Economic, military, and political pressure is used to make life miserable in Muslim lands, and then a way out is offered to professionals, scientists, and gifted students, as well as ordinary laborers.

When we think of slavery, there is a stereotypical image of farm laborers in the United States or Caribbeans toiling in the hot sun, wearing coarse clothes, and being whipped by the farm overseer. In fact, at many times throughout history, slaves have had comfortable accommodation, high quality food and prestigious positions within the societies that enslave them. Just because an Egyptian professor in California has a nice house and large salary does not mean he is not a slave.

Slavery, Technology, and Outsourcing

We generally think about technology as being the most important part of the transformation that took place during the industrial revolution, but globalization is really a more significant innovation, and more pivotal to the emergence of the modern world order.

The Romans had steam engines, but they didn't put them to large scale use because of concerns about violence resulting from slave unemployment. In this sense, setting up labor colonies far removed from the core of the empire was a more important innovation than any of the technological breakthroughs of the industrial revolution.

The social problems that plagued Europe during industrialization were largely a result of local inequality and injustice. Outsourcing is an ideal solution to this predicament. For one, slaves are less likely to rebel if they are less able to see how unfair the distribution of the fruits of their labor is. Secondly, if they do rebel, slaves in remote colonies can't do nearly as much damage as they can if they are close to the heart of the empire.

In a way, immigration crises are the modern analogues to slave revolts. Slave revolts of old were often an attempt at achieving a more equitable distribution of wealth, and traveling to imperial centers in defiance of immigration laws seeks to achieve the same goal. Technological development and immigration crises are also interconnected— it is exploitation of cheap labor in countries providing natural resources and labor to imperial centers like Europe and the United States that enables technological advancement, and it is this same exploitation which increases the desire of the exploited populations to migrate.

National borders thus generate a kind of forced labor. These borders prevent free movement and create ultra-low wage zones where people are trapped and unable to leave. The IMF destroys the local economies in these low-wage zones, the CIA helps install cooperative governments, and corporations then buy up productive resources and offer factory jobs to the dispossessed. The people have no choice but to accept, which constitutes another form of forced labor, albeit on a grander scale.

Mechanization eliminates jobs in the countries of the imperial core, leading to the formation of masses of depressed, drug addicted unemployed. Meanwhile those in the colonies are cruelly overworked in unsafe conditions. The world is divided into those who suffer from overwork, and those who suffer from under-work; those who suffer from under-eating, and those who suffer from overeating. National borders prevent global society from moving toward equilibrium.

The new "labor saving" (or rather, labor transferring) technologies create waves of social and environmental problems, which are then addressed by developing more technologies. All of this development depends on rapidly depleting non-renewable resources.

We can anticipate that as technology continues to progress, so too will pressure on the international immigration system which underpins it. This helps to understand why political movements calling for tighter borders also call for more domestic industry. Immigration crises and technologically driven outsourcing are two sides of the same coin.

The irony is that these anti-immigrant, populist movements are self-defeating. Tariffs and preference for local industry increases the impetus for migration by aggravating unemployment in external labor colonies. Increased immigration requires more border security, which consumes more resources and reduces demand for products from the labor colonies, further driving a vicious cycle of immigration.

It is good to keep this in mind when confronted by thinking that characterizes Islamic morality as backward due to the presence of slavery. Modern economies, in reality, have no claim to moral superiority over an ideal Islamic society.

It might seem unfair to compare the reality of liberalism to the ideal of Islam, but even the ideal of liberalism has no moral advantage over Islam, by either Islamic or secular humanist standards. This is because the Islamic system can exist in harmony with the limitations of nature, whereas liberalism is based on a fundamental rejection of the limitations of nature. This rejection is the impetus behind the drive to overcome all limitations by means of technology.

This drive to technological empowerment is thus rooted in a belief that locates the Creator (the Infinite) within the creation, and a rejection of the weakness and fragility of the human condition. In the same way

that *Fir'awn* sought to empower himself through oppression, modern man seeks to free himself from all weakness and deficiency through technology, thus seeking to take the place of Allah, the Most High.

The *kuffar* are aware that they are heading towards their own destruction, but Satan has deceived them into believing they can be saved by going to space. So they accelerate their crimes against Allah and the earth in order to finance space exploration.

Their hopes are ultimately based in Christian *aqeeda*; the image of a human savior. Any problem that could threaten the endless march of human ingenuity will be solved by more human ingenuity, because of a belief that the divine is contained within the human.

So in order to chase Satan's promises, they spread the corruption of their way of life, inviting and forcing the people onto the paths that lead to *jahannam*. They have to spread their way of life, because their economy depends on it — if they don't force the world to imitate them, who will buy their products?

The Prophet ﷺ said about the prisoners of Badr:

عَجِبَ اللَّهُ مِنْ قَوْمٍ يَدْخُلُونَ الْجَنَّةَ فِي السَّلاَسِلِ

"Allah wonders at those who enter jannah in chains."[108]

This hadith referred to the fact that those who were taken as captives and who embraced Islam as a result of their captivity. Thus, they were unwillingly taken into salvation. Islam offers an honest slavery that leads to *jannah*. The creed of *kufr* offers a dishonest freedom that leads to *jahannam*.

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108 Sahih Bukhari, 3010

Why are slavery and genocide the great taboos of the modern era? Because they are how Jews and Christians achieved hegemony, and how their hegemony can be ended. This method is sometimes called "kicking away the ladder." That is to say, once you are on top, you kick away the ladder so no one else can get up.

Consumption Efficiency

Many people think of "capitalism" as being more efficient than communism, but it really just depends on how you calculate efficiency.

Everywhere the American system is implemented, monetary profits increase and a wider variety of products are available, but waste levels also increase. Buildings stand empty while new buildings are constructed next door. People have machines do their house work, and then drive alone in cars with five seats to go to a gym where they pay to exercise. Clothes are thrown away although there's nothing wrong with them. Large quantities of food are thrown in the trash and left to rot.

The reason this lifestyle is still perceived as being more efficient is emphasizing *production* efficiency while ignoring *consumption* efficiency. Consumption efficiency is the proportion of what you use relative to what you produce. A perfectly consumption efficient society would be a society where the amount of goods produced always matches what is needed.

This is one of the benefits of a tightly interconnected society of the kind that Islam tends toward. If there are close relationships and contact between producers and consumers, production will more closely match consumption, minimizing waste. Thus, the shorter the distance between the site of production and the site of consumption, the more consumption efficient a society is likely to be.

"Rich" countries are as undeveloped when it comes to consumption efficiency as "poor" countries are in terms of their levels of production and formal income. There are advantages to production efficiency from a short-term, economic perspective, but from an ecological perspective, consumption efficiency is more important.

The high production efficiency of industrial economies may result in a lower cost of goods in terms of labor (if we don't include the productivity losses resulting from the destructive side effects of industrial production) but it also erodes productive reserves like topsoil, fresh water, forests, biodiversity, health, and families.

This is an area where a fundamental truth is visible.

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Surely, Allah is with those who are patient.[109]

Increased production levels by *kuffar* are actually a reflection of their rejection of the *qadr* of Allah (destiny) and a rejection of the equilibrium of Allah's creation.

وَلَنَبْلُوَنَّكُم بِشَىْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give

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109 Surah Baqara, 153

good tidings to the patient.[110]

Certainly, it is a good deed to try to relieve suffering from any living being. However, suffering is part of what makes us aware of our need for Allah, and causes us to turn to Him and seek His help and assistance, and this worship is the true purpose of life.

Life must be accompanied by death, and hardship must be accompanied by ease. The *kuffar* reject this condition, and instead strive to completely eliminate poverty, war, illness, and even death by means of technology. In seeking to eliminate hardship, they upset the natural equilibrium of the universe.

In the process of seeking to overpower nature by means of technology, they burn their finite material, emotional, psycho-social, and spiritual capital, and are left without a productive base. This results in an environment in which there are no longer enough resources to maintain their civilization, but in which those who are already accustomed to being patient can expand and thrive. An environment in which expensive bureaucracies and prison systems are non-functional, but where shariah can establish stability and peace.

This also points to the meaning of the hadith in which Rasulullah ﷺ said:

مَثَلُ الْمُؤْمِنِ كَمَثَلِ خَامَةِ الزَّرْعِ، يَفِيءُ وَرَقُهُ مِنْ حَيْثُ أَتَتْهَا الرِّيحُ تُكَفِّئُهَا، فَإِذَا سَكَنَتِ اعْتَدَلَتْ، وَكَذَلِكَ الْمُؤْمِنُ

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110 Surah Baqara, 155

يُكَفَّأُ بِالْبَلَاءِ، وَمَثَلُ الْكَافِرِ كَمَثَلِ الْأَرْزَةِ صَمَّاءَ مُعْتَدِلَةً حَتَّى يَقْصِمَهَا اللَّهُ إِذَا شَاءَ

"The example of a believer is that of a fresh green plant the leaves of which move in whatever direction the wind forces them to move and when the wind becomes still, it stands straight. Such is the similitude of the believer: He is disturbed by calamities (but is like the fresh plant he regains his normal state soon). And the example of a disbeliever is that of a pine tree (which remains) hard and straight till Allah cuts it down when He will."[111]

Through times of difficulty, at first it appears as if the nations of the kuffar are strong and unaffected, but eventually they will reach a breaking point and collapse suddenly. The Muslim *ummah* appears to be heavily affected by hardship, but due to our flexibility, we endure. Just as the softness of water can break the hardness of rocks with time, we overcome the enemies of Allah with patience.

Recognizing the fallacies of *kufr* as a paradigm is essential to the process of lifting the humiliation and hardship affecting the *ummah*. Many Muslims remain blind to these realities, and instead believe that the path out of subjugation lies in the same technological death spiral that the *kuffar* have fallen into.

The reality is that if every Muslim made the sincere intention to obey the command of Allah to fight, and did so using whatever means available, even if it be rocks, donkeys, knives, cars, fire, or words, this domination and oppression would be removed within a matter of days. But there's a prevalent idea that we cannot fight because we are lacking an industrial and technological base capable of fielding an advanced air force, for example. Where does this idea come from?

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111 Sahih Bukhari, 7466

When you want to know the origin of a policy or intellectual discourse, the first question to ask is "Who benefits?" If you want to build an industrial and technological base capable of producing a military-industrial complex, how do you do it? You need expertise and materials, and where do you get this expertise and material?

The answer is, you have to pay. You need to send your people to study in universities controlled by the enemy, and you will pay them dearly to do so. While they're there, they'll be affected by the culture and ideas of the enemy.

You won't be able to manufacture all the components you need or access all of the materials you need, so you'll also have to pay for them. This will require maintaining some level of peaceful relations with the enemy and give them leverage over you. All of this will make your enemy stronger as you are seeking yourself to gain strength.

The method that the *kuffar* use to wage war is an expression of their belief system, so we should not seek to imitate it. Their style of fighting is based upon fear of death, whereas our *shuhada* enter *jannah* directly, and the blood from the wounds of our *shuhada* will smell like fine musk on the Last Day, and sometimes even in *dunya*.

We don't need to be more like them; rather, we need to become *less* like them so that can serve as instruments of the mercy of Allah and cause Islam to spread and thrive.

The *kuffar* are truly living a miserable existence, and they need to be rescued from the darkness, filth, and ignorance that they are living in. This war is literally about pulling them out of hellfire, so we cannot at any moment let them have the impression that they or their way of life is superior.

The Prophet ﷺ said:

عَجِبَ اللَّهُ مِنْ قَوْمٍ يَدْخُلُونَ الْجَنَّةَ فِي السَّلَاسِلِ

"Allah wonders at those people who will enter Paradise in chains."[112]

This hadith refers to an incident where polytheists were captured and held as prisoners in the masjid of the Prophet ﷺ in Medina. Upon actually seeing the reality and the beauty of Islam, they chose to accept Islam. This holds true today— multiple prisoners taken captive by Islamic groups have entered Islam in recent years through contact with their Muslim captors, including Timothy Weeks, Yvonne Ridley, and Sophie Petronin, among others.

The life of this world is deceptive by nature. It glitters and sparkles, but all of the pleasures that it offers eventually disappear and melt like a desert mirage. The Prophet ﷺ also said:

حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ

"Paradise is surrounded by hardships and the Hell-Fire is surrounded by temptations."[113]

So justified harshness and violence towards the enemies of Allah can be understood as compassion and mercy. They dislike it because they are blind to the spiritual truths of this life, so they do not understand that even being taken captive can be a path to liberation from the illusions which they worship.

When Christians invade Muslim lands, they say that they are going to

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112 at-Tirmidhi, 2352
113 Sahih Muslim, 2823

bring us freedom, but it is we who must bring them freedom—freedom from prostitution, sexual harassment, and loneliness. Freedom from uncomfortable tight pants and useless neck ties, and irradiated food poisoned with chemical residues which destroy fertility. Freedom from perpetual, institutionalized racism. Freedom from living in constant fear and freedom from the Sisyphean task of trying to fulfill limitless desires, and freedom from the consequences of out of control consumption.

Many Muslims are convinced that our salvation will be found in the technology of the enemies of Allah, when really the opposite is true. We will bring the enemies of Allah salvation by freeing them from their corrupted way of life, of which their technology is just one facet.

The Definition of Poverty and Psychological Warfare

If you convince your enemy that he is inferior to you, you have won before the battle begins. This is one of the main functions of the modernist discourse on poverty.

Western discourse defines poverty such that the only way to escape it is by purchasing goods and services from them and imitating their lifestyle. They thus define "normal" as an extremely wasteful and materialistic lifestyle. So what is the definition of poverty in Islamic *fiqh*?

There are two words used to refer to someone in poverty in Arabic: *miskin* and *faqir*. The scholars differed as to whether the *faqir* or the *miskin* is more poor. Some said the faqir is poorer than the *miskin*, while others said that the *miskin* is poorer than the *faqir*, while others said they are equal.

The Prophet ﷺ sought refuge with Allah from "*al faqr*," (poverty) while in another weak hadith he asked Allah to make him from among the "*miskin*."

$$اللَّهُمَّ أَحْيِنِي مِسْكِينًا وَأَمِتْنِي مِسْكِينًا وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ$$

O Allah, cause me to live poor, cause me to die poor, and raise me with the poor on the day of Resurrection.[114]

Some said that if this hadith is authentic, it is referring to spiritual poverty, meaning humility and need before Allah. Generally, there is agreement among the scholars that both classes of poverty refer to inability to obtain adequate food, clothing and shelter.

By contrast, the UN defines poverty as:

> "a denial of choices and opportunities, a violation of human dignity. It means a lack of basic capacity to participate effectively in society. It means not having enough to feed and cloth[e] a family, not having a school or clinic to go to, not having the land on which to grow one's food or a job to earn one's living, not having access to credit. It means insecurity, powerlessness and exclusion of individuals, households and communities. It means susceptibility to violence, and it often implies living in marginal or fragile environments, without access to clean water or sanitation."

This is more extensive, and mentions lack of access to *riba* (not having access to credit) as a defining characteristic of poverty! Furthermore,

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114 at-Tirmidhi, 2352

the one with access to traditional medical care is considered as being impoverished, unless they have access to Western medical techniques and technologies. There is also reference to democratic ideals here.

Modern discourse on poverty almost always involves discussion of education, and specifically education that can be used to earn income. Rather than family ties, religion, or military conquest, it is suggested that math, English, science, and similar subjects are the way out of poverty.

Many of the *sahaba*, *radhi Allahu anhum*, acquired vast riches, not on the basis of technology or trade, but on the basis of *iman*. Muslims prevail in battle against stronger enemies because the *kuffar* fear death, while the believers don't, and this faith brings victory even when faced with a numerically and technologically superior opponent.

Suggesting that education is the path to improve one's condition is a narrative designed to maintain the status quo. There can be no question whatsoever that the modern prosperity of the West is based upon military victories and conquests of past centuries, and this situation will only be changed by military conquest.

A large part of the rise of the West, however, was due to their success in convincing the world to buy their products, and many of these products were not at all necessary. Western clothing replaced local textiles, Western medicine replaced traditional doctors and remedies, and even furniture was imported from Europe.

Education was an important adjunct to all this, because people's minds needed to be reformed to believe in the superiority of these products. This is why it was important to convince the people that they were poor and backward, and that European civilization represented the pinnacle of human development.

Once people are convinced that they are poor, or impoverished

through imperial wars and interventions, the Western educational system is offered as a way out of "poverty," and in the process, it further indoctrinates children with a worldview that causes them to further believe they are poor and inferior, deepening the cycle of deception.

Aggravating the problem is that hidden in Western curricula are traces and derivatives of Jewish, Christian, and polytheist creed. This literally pushes students into *kufr*, and at the very least weakens or dilutes faith. This leaves the people with less will to fight, and makes us easier to exploit, since we are trained to believe that the dominance of the *kuffar* over us is actually bringing us benefits, when in reality it brings a few material benefits in exchange for a great spiritual loss.

It's important to stay out of this system as much as possible, because the world system administered by the *kuffar* is based upon *riba* and a cycle of economic crises and wars. This cycle is visible throughout the rise of the *riba*-based world system. Allah mentions this dynamic, whereby the wealth built up through *riba* is destroyed:

$$يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا۟ وَيُرْبِى ٱلصَّدَقَاتِ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ$$

**Allah destroys interest and gives increase for charities.
And Allah does not like every sinning disbeliever.**[115]

When a financial crisis hits this system and their wealth is destroyed, as per the promise of Allah, the Muslims living free from their system will be much less affected, because they are not dependent on their system,

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115 Surah Baqara, 276

their technology, or the large, interconnected supply chain feeding them.

We must indeed build war-making capacity; but not the kind that is totally dependent on infrastructure and supply chains controlled by our enemies. We need economic capacity powered by children, slaves, plants and animals. We need to rely on the creation of Allah, rather than the creation of human beings.

We must use all possible means to obey our Lord, and this includes any technology we can get our hands on. However, if we are considering investing limited resources into building productive capacity or infrastructure, we need to ask at least two questions:

1) Will this infrastructure decrease or increase our reliance on our enemies?

2) How easy is this infrastructure to destroy by airstrikes, compared to the cost of developing it?

The Industry-Education Nexus

Allah likens *kufr* to blindness and deafness.

وَمَثَلُ ٱلَّذِينَ كَفَرُواْ كَمَثَلِ ٱلَّذِى يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً ۚ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ

The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries cattle or sheep - deaf, dumb and blind, so they do not

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understand.[116]

A society's model of education will always be directly related to its model of production. Both the Western model of education and production are based on deliberate ignorance, which is a form of "covering" the truth— the literal meaning of *kufr*.

The Western educational model was actually inspired by the model of industrial production. When women became engaged in paid labor outside the home, it became necessary to care for the children outside of the home, and public schools were developed for this purpose. Even the style of schooling was affected by industrial production. The concept of putting a large number of children of the same age all together and teaching them en masse reflects the logic of the assembly line and industrial mass production.

Even the process of grading was adapted from factories to education. Goods of different qualities would be divided for different tracks in the assembly line; grade A, grade B, and so on. This approach was then adapted and used to classify children and choose which educational track they would follow.

Viewing both this style of production and education as superior to other methods of production and education requires a very narrow, selective focus on a specific set of benefits, while ignoring a large number of harms. Likewise, it requires denying, ignoring, or hiding a large number of the benefits of other styles of education and production.

Industrial production achieves a much greater volume of production, but it also generates higher levels of pollution and stress. Taking the example of clothing and textiles, home production has a number of advantages.

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116 Surah Baqara, 171

Weaving and knitting by hand, rather than machine, has a soothing effect, and some research has shown that it reduces blood pressure, decreases depression and anxiety, and delays the onset of dementia. A woman weaving at home can also watch children, tell stories, socialize, and cook, all at the same time. All of these activities have economic value, including the mental and emotional health derived from a stable home and family.

There are many forms of value which are "covered" or hidden when it comes to cultivating belief in the superiority of modern, industrial production. Homemade garments have designs with cultural value and meaning specific to families. This strengthens group identity and cohesion, which makes individuals more willing to make sacrifices for the sake of the group. Gifted handmade items also increase family ties. If a woman spends weeks making a garment for her son, the garment is a continuous, deeply personal reminder of her love. Home production of garments is also a form of artistic expression, which also has a host of psychological benefits as well as symbolic and educational value.

All of these factors are ignored in Western economic analysis; the comparison boils down to something like "A woman weaving in the home produces one pair of socks in two days, while a woman working in a factory produces 80 pairs of socks a day."

"Covering" or ignoring all of these benefits is not enough to assert the superiority of industrial production and its supporting educational system. It's also necessary to ignore or "cover" the harmful side effects of industrial production in order to claim superiority.

Some of these harms include:

- poisoning the air and water,
- separating children from their parents and damaging their emotional and psychological well being,

- increased waste levels,
- engendering dependence on non-renewable resources,
- accelerating depletion of non-renewable resources (ie. coal) and reducing the productive capacity of renewable resources (ie. forests).

Furthermore, both the Western educational and industrial systems function as pyramid schemes. As more people enter into the system, they elevate the status of those who were already in the system.

In the case of industrial production, newly industrialized countries provide materials to other, more advanced industrial manufacturers who are higher up in the value added hierarchy. The educational institutions that have accumulated the knowledge necessary to operate industrial systems also increase in power, because of the large number of people willing to pay to study in them. These profits are reinvested toward accumulating more intellectual capital, thus further elevating the status of the earlier participants.

This is similar to a pyramid scheme, because the more people enter into the system, the more those at the top of the pyramid benefit. Like a pyramid scheme, participants in it are primarily driven by their desire to increase their own profit, and increases in profit can only come by increasing the number of people participating in the scheme.

This means everyone within the scheme has strong incentives to recruit new members to the scheme. This is why you could find American soldiers in Afghanistan building schools. However, once everyone is in the pyramid scheme, the members on the lowest level have no possibility to profit, since there is no one left to recruit. At this point, pyramid schemes usually begin to collapse.

As the scheme grows, it cultivates increasing dependence on a centralized structure, meaning that when it finally does collapse, it leaves its participants helpless. All of this eventual harm must also be

ignored in order to believe in the superiority of this educational-industrial complex. This means that returning to earlier ways of doing things is not "going back," because the development of the modern world system was never progress to begin with, and it requires systematic deception and willful ignorance— blindness— to believe it is.

A society organized according to Islamic principles will preserve the natural technology of the family which can fill these functions instead. Education, production, finance, trade, insurance, social services, and in many cases, health care, are all provided within this framework. This is why there is a consistent pattern across the Islamic world; where family structures are stronger, resistance to Christian, Jewish, and polytheist aggression is stronger. The hot spots of the "war on terror," like Afghanistan, Yemen, Somalia, and Mali are all areas that retain some of the strongest tribal and family structures in the world, and these structures fill many of the same functions that national governments do in countries where families and tribes have broken down.

Suggesting that a way of life grounded in reverence for Allah, connection to nature, and maintaining family ties should coexist with a way of life rooted in neglecting worship for the sake of material gain, poisoning the earth, and breaking apart families and replacing them with massive, impersonal institutions is like suggesting that healthy cells in a body should coexist with cancer.

The Prophet ﷺ gave instructions on escaping maintaining a boundary of separation between these two systems:

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَرِيَّةً إِلَى خَثْعَمٍ فَاعْتصَمَ نَاسٌ مِنْهُمْ بِالسُّجُودِ فَأَسْرَعَ

فِيهِمُ الْقَتْلُ - قَالَ - فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَأَمَرَ لَهُمْ بِنِصْفِ الْعَقْلِ وَقَالَ: أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهُرِ الْمُشْرِكِينَ. قَالُوا يَا رَسُولَ اللَّهِ لِمَ قَالَ " لاَ تَرَاءَى نَارَاهُمَا

> The Messenger of Allah ﷺ sent an expedition to Khath'am. Some people sought protection by having recourse to prostration, and were hastily killed. When the Prophet ﷺ heard that, he ordered half the blood-wit to be paid for them, saying: *"I am not responsible for any Muslim who stays among polytheists."* They asked: Why, Messenger of Allah? He said: "*Their fires should not be visible to one another.*"[117]

To some extent, this narration applies to the situation of its original context, but the basic principle here is generally valid. There should be a fundamental separation between a society governed according to the principles of *kufr*, and a society governed according to the principles of *iman*.

It can be argued that this is even more urgent now that polytheists of all kinds have grown further from their religions. Immorality is far more common among Christian societies today than it was even a hundred years ago, and now public schooling rife with heretical principles is mandatory in many countries.

Educators compliment the efforts of soldiers, reinforcing the illusion of Judeo-Christian superiority. This is why education-focused NGOs appear in every Muslim country which is occupied by Christian or

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117 Sunan Abi Dawud, 2645

polytheist militaries. It's amazing that Muslim parents would willingly hand their children over to *kafir* educators that work side by side with the militaries bombing Muslims.

We should not allow missionaries of *kufr* in our lands or our children's minds, nor should we be deceived by the appearance of wealth that is achieved by this method of education and production. The Prophet ﷺ said:

الْغِنَى فِي الْقَلْبِ وَالْفَقْرُ فِي الْقَلْبِ مَنْ كَانَ الْغِنَى فِي قَلْبِهِ لا يَضُرُّهُ مَا لَقِيَ مِنَ الدُّنْيَا وَمَنْ كَانَ الْفَقْرُ فِي قَلْبِهِ فَلا يُغْنِيهِ مَا أَكْثَرَ لَهُ فِي الدُّنْيَا وَإِنَّمَا يَضُرُّ نَفْسَهُ شُحُّهَا

"Wealth is in the heart and poverty is in the heart. Whoever is wealthy in his heart will not be harmed no matter what happens in the world. Whoever is impoverished in his heart will not be satisfied no matter how much he has in the world. Verily, he will only be harmed by the greed of his own soul."[118]

The wealth that we see produced by interest-based industrial systems is in reality a product of the poverty of the hearts of the masters of this system. No matter how much wealth they amass, they are never satisfied, and so they seek to pull more and more of the world into their impossible quest to use wealth and power to fill the emptiness of their souls.

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118 al-Muʿjam al-Kabīr, 2/154

Bitcoin, the Printing Press, and Monopolies of Power

The internet has so far primarily disrupted the corporate ecosystem, which is a big deal, but ultimately the entire corporate sphere is just one organ of the world system. Flows of money are like the blood flowing through the circulatory system of a body which delivers oxygen and nutrients to the body. Even if the distribution of nutrients changes in response to some external stimulus, it's still a circulatory system in the same body.

The internet has not actually threatened to destabilize the fundamental structure of the class hierarchy underpinning the world system. It has allowed some degree of upward mobility for some individuals, but this only means that people who otherwise might not have reached the upper echelons of the class strata can now do so— not that the actual structure of the class strata has changed.

The introduction of the printing press in Europe, on the other hand, disrupted the entire social order, including the power share of elites. The monopoly of the clergy on the production and dissemination of knowledge was broken, and with it, the legitimacy of the aristocracy. This medieval order, like the modern monetary order, was supported by violence. All the stories of massacres of heretics being burned for slight doctrinal variations are evidence of the maintenance of this orthodoxy and preservation of the power structures that the clergy supported.

A modern analogue is visible in the persecution of individuals like the founders of e-Gold or the Liberty Dollar, or in more extreme examples the destruction of entire nations like Iraq or Libya, partly for

challenging the monetary order.[119] In terms of the loss of control over the features which maintained the class structure, Bitcoin is a much closer analogue to the printing press than the internet.

Bitcoin, like the printing press, mainly deals with who can manufacture knowledge or information. This power was limited under the clergy not only by force, but also by the fact that learning to read and write and copying manuscripts was a luxury that very few could afford.

Likewise, the currency monopoly is enforced with violence, but since currencies benefit from network effects, it is difficult for alternative currencies to achieve widespread adoption without active, top-down intervention. This is because before Bitcoin, there were very few people who were actually capable of developing and distributing a currency which could be accepted worldwide.

Based on these parallels, we can make a few predictions about how events are going to unfold. First, consider that the Protestant Reformation took place largely along tribal lines, with the predominantly Germanic North challenging the Romantic South.

Latin was the official language of the church, and the language of all academic and political endeavors— this naturally left Germanic peoples at a disadvantage. Germanic Holland, Scandinavia, and most of Germany rebelled against the Roman Catholic Church, while Latinic Spain, France, and Italy remained loyal.

Of course, as with any rule, there were exceptions to the tribal rule, like Catholic loyalists of Bavaria, or French Huguenots. In the case of the English, they spoke a Germanic/Latinic hybrid language (English) and

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119 This is a reference to the petrodollar hypothesis, which holds that part of the reason for the removal of Saddam Hussein and Muammar Gaddafi from power was moves they took to sell oil for currencies other than the US dollar, since the international dominance of the US dollar depends on most international oil sales being conducted using dollars.

they developed a kind of Catholic/Protestant hybrid church— the Church of England. So these matters proceeded according to self-interest. To understand the modern analogue, we need to understand who the winners and losers of the present order are.

As a side note, one of the most interesting connections between Bitcoin and the printing press is that the man credited with the invention of the modern printing press, Johannes Gutenberg, started out his career as a worker in the mint of Mainz, casting metal coins. So in a way, the manufacture of money is also at the root of the last major technological disruption of the Western social order.

Many Bitcoiners get excited about the prospect of Wall Street involvement with Bitcoin driving future price rallies. This is a drop in the bucket. The real action begins when nation-states start throwing their weight behind (or at) distributed currency networks like Bitcoin.

Amsterdam offers some interesting lessons about the way things might go. Amsterdam was one of the early winners of the Reformation, by virtue of the fact that it was a political anomaly where neither hereditary aristocrats nor the clergy dominated, allowing it to become a center of innovation.

If innovation threatens those in power, it is natural that they will try to stifle it. So jurisdictions that stand to gain from Bitcoin are more likely to be tolerant of it, and they're also more likely to prosper economically and militarily, since the currency reformation is a movement against a corrupt and decaying order, much like the medieval Catholic church in the early modern period.

These exceptional jurisdictions may face major backlashes, but they have a number of advantages. Ideologically, people believe in Bitcoin as a superior form of organizing wealth, and there is plenty of hatred and resentment towards the international financial system. This means people will be more willing to fight to defend those nations that align

with Bitcoin, because conflicts will be driven by principles as much as resources. Economically, people will gravitate towards these "early adopting" nations because of the protection it provides from the abuses of less tolerant governments. It will also attract innovative people with fresh ideas who are fed up with being stifled by the corrupt old order, which will stimulate innovation.

Conflicts like these are complex, but it is likely that interest groups will coalesce into two broad groups due to the necessity of alliances to counter a powerful opponent. There is also an ethnic factor at play here — the Bitcoin community is generally opposed to establishment academia and media, which are generally dominated by elites who are beneficiaries of the old order.

This old order does have disproportionate Jewish influence, which is one reason why the community of Bitcoin supporters is gradually drifting towards an affiliation with right wing elements broadly associated with a more rural, Christian demographic— for example, some Bitcoiners in the United States have moved to Texas because of more favorable regulations.

This progress will likely continue to the point of nations polarizing into factions and fighting over conceptions of ideal monetary policies.

Boycotts

Quite a few Muslims make *takfir* on Erdogan and on the Turkish government for various reasons, and I can understand their concerns. However, if someone suggests that it doesn't matter if you buy Turkish or Chinese products, I have great difficulty accepting this view.

There are degrees of *kufr*, and some are more dangerous than others. There are also degrees of *iman*, and some believers are stronger than

others. It's important to have awareness of these nuances when forming economic, political, and military stances.

It may well be that Turkish secularists are a greater threat than Chinese polytheists and atheists, but it is foolish to group them all into one category and treat them all the same. It's also important to distinguish between the general masses of nations and specific groups that seek political power within nations, like the Muslim Brotherhood.

These matters require deliberation and consultation. Of course, the ideal is *hijra* to an area where *sharia* and *jihad* is established, and where it's possible to directly enjoin the good and forbid the evil by hand, but there are many situations where this is not possible. Rather than condemning all of those who do not live up to this very high ideal, it's essential to be aware of grades of harm and benefit, and to adapt our behavior accordingly.

$$فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ$$

$$وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ$$

So whoever does an atom's weight of good will see it

And whoever does an atom's weight of evil will see it[120]

The Prophet ﷺ said:

$$لا تَحْقِرَنَّ مِنَ المعروف شيئاً ولو أن تلقى أخاك بوجهٍ$$

$$طليق$$

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120 Surah Zilzala, 7-8

"Do not belittle any good deed, even if it is to greet your brother with a smiling face."[121]

For those who do not have the ability to fight the enemies of Allah with weapons due to lack of *iman* or lack of ability, economic actions still count for something.

Personally, I try to buy products from Muslim countries, because even if the government is not Islamic, I still believe that many of the general people are, and I want to support them. While it's unlikely at present, it is much more likely that a genuinely Islamic government will be established in Turkey than Eastern China in the next fifty years, and by supporting Turkey as a region, it will be stronger if and when Islam is finally established there. Furthermore, there can be no denying that the hostility and harm of China against the Muslims is more severe than that of Turkey. Purchasing items from China ultimately support the authorities in China and their anti-Islamic programs.

Boycotts have an economic impact, and they also have an important psychological impact. The Saudi regime instigated a boycott against Turkey as part of the broader Saudi-Qatar conflict, which also involved the use of boycotts against Qatar. This is ironic, since Saudi government scholars have opposed boycotts against Israel and America for many years, arguing that they have no real effect. Yet the Saudi regime's use of boycotts clearly demonstrates this is not the case.

I will gladly buy products I need from either Saudi or Turkey, not because I support or agree with their governments, but out of love for my Muslim brothers and sisters who are living there. It's not just about supporting them financially, but also about building connections and emotional associations.

Engendering economic dependence is also one of the means by which

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121 Sahih Muslim, 2626

the *kuffar* assert dominance over the Muslims. Breaking economic ties with them via boycotts may be difficult at first, but in the long run it will weaken their economies, and force Muslims to become more self-reliant. This will increase our skills and ability in the long run, as well as generating a sense of pride and autonomy.

In every major war in recent history it was *mandatory* to boycott products produced by enemy countries. Likewise, it was mandatory not to sell products to enemies either, especially those that could help their war efforts. This is common sense. We need to realize that we are in a war, and start acting like it.

The Commercial Advantages of Unity

The national borders imposed on the Muslims are detrimental in terms of political unity and identity (which are fundamental to *al wala wal bara* which in turn are fundamental to *tawheed*), but they are also a major factor limiting the economic strength of Muslim lands.

The surge of wealth which financed the so-called "Islamic golden age" was a byproduct of the unprecedented security and freedom to travel and move goods over a wide geographic area. This state of affairs was described by the Prophet ﷺ.

عَنْ خَبَّابِ بْنِ الأَرَتِّ، قَالَ شَكَوْنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ فَقُلْنَا أَلاَ تَسْتَنْصِرُ لَنَا أَلاَ تَدْعُو لَنَا. فَقَالَ قَدْ كَانَ مَنْ قَبْلَكُمْ يُؤْخَذُ الرَّجُلُ فَيُحْفَرُ لَهُ فِي الأَرْضِ فَيُجْعَلُ فِيهَا، فَيُجَاءُ بِالْمِنْشَارِ

فَيُوضَعُ عَلَى رَأْسِهِ فَيُجْعَلُ نِصْفَيْنِ، وَيُمَشَّطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ لَحْمِهِ وَعَظْمِهِ، فَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهِ لَيَتِمَّنَّ هَذَا الأَمْرُ، حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ لاَ يَخَافُ إِلاَّ اللَّهَ وَالذِّئْبَ عَلَى غَنَمِهِ، وَلَكِنَّكُمْ تَسْتَعْجِلُونَ

We complained to Allah's Messenger ﷺ (about our state) while he was leaning against his sheet cloak in the shade of the Ka`ba. We said, "Will you ask Allah to help us? Will you invoke Allah for us?" He said, "*Among those who were before you a (believer) used to be seized and a pit used to be dug for him and then he used to be placed in it. Then a saw used to be brought and put on his head which would be split into two halves. His flesh might be combed with iron combs and removed from his bones, yet, all that did not cause him to revert from his religion. By Allah! This religion (Islam) will be completed (and triumph) till a rider (traveler) goes from San`a' (the capital of Yemen) to Hadramout fearing nobody except Allah and the wolf lest it should trouble his sheep, but you are impatient.*"[122]

Before the advent of Islam, empires and assorted warlords imposed heavy taxes on travelers, and ungoverned areas were infested with bandits. By engineering the reintroduction of the condition of *jahiliyyah* via the construction of European style nation-states in Muslim lands, European occupiers effectively sabotaged prospects of economic independence for the Muslim *ummah*.

Drafting, passing, and implementing free trade agreements between

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122 Sahih Bukhari, 6943

nation-states is a complex and difficult process due the number of interest groups involved. This process is difficult or impossible for nations with limited financing and political influence. The inability to establish unencumbered trade forms a vicious cycle; the resources to implement free trade agreements are missing or embezzled by corrupt rulers, ensuring that barriers to trade remain, which in turn prevents the kind of wealth building necessary to develop and implement trade agreements.

It's important that the Muslim masses understand that international law is rigged in the favor of the *kuffar*. Even if some short-term gains are achieved by participating in it, in the long run, this participation will lock Muslim nations into cycles of humiliation and subjugation. It's therefore necessary to build Islamic political projects on the basis of Islamic law, which requires opposing secular law. This will necessarily bring us into conflict with the beneficiaries of secular, international law.

We must be prepared to push back against those that try to impose the darkness of secular law upon us, whether they be from among the *mushrikeen*, or Muslims who believe that submitting to such laws can be a means of establishing Islam.

Speculative Attacks on National Currencies and the Utility of Bitcoin for Muslims

Fiat currency is one of the major control levers used to force countries to comply with the mandates of the liberal world order. National currencies are subject to speculative attacks, where an entity buys up a large amount of a currency over an extended period of time, and then

sells it rapidly, causing the price to crash, triggering a panic which then affects the price of imported goods in a country.

This is why another one of the objectives of liberal institutions like the IMF is to increase dependence on imports. If a country is relatively self-reliant, a crash in the exchange rate value of its currency will have much less of an impact. However, in a country that is highly dependent on imports, devaluation of the national currency will lead to large price increases and a higher cost of living. This puts pressure on whatever regime is in power.

To escape these consequences, stabilize exchange rates, and reduce political pressure, the regime is offered conditional loans. The conditions of these loans generally include provisions which assault the fabric of society, such as requirements to enact policies that will lead to more women work outside the home and open the economy to foreign corporations which will undermine the local economy and replace traditional livelihoods with salaried, fiat currency-based jobs.

In this way, fiat currency is used as a tool to prop up corrupt puppet governments and keep them under control, stopping any group seeking to establish *sharia* from rising. In light of this reality, it is clear that it is an individual responsibility on us to cease our support for the fiat currency system as much as possible. Still, this requires sacrifices, and for many or even most of us, the willpower is lacking.

Some efforts have been made— for example, in Aceh province of Sumatra, a group of Muslims organized a marketplace where local goods could be purchased in exchange for gold and silver. This is highly commendable, but the problem is that markets benefit greatly from network effects. That is, people will gravitate towards the largest markets, and prices will generally be better in larger markets because costs go down with higher trade volume. This makes it extremely difficult for small, voluntary, gold and silver-based markets to compete with a government mandated, fiat-based market.

The people willing to make the sacrifices necessary to reduce support for fiat currency are few and far between. This points to one of the major advantages of cryptocurrency networks; those who are willing to abandon fiat currency on religious grounds can form a much larger network by drawing members from around the world. However, this market would be limited to goods and services which can be provided remotely or easily shipped.

The more things we can obtain without fiat currency, the more our support for fiat currency will decrease, accelerating the collapse of the fiat currency system as a whole. Bitcoin is not an ideal alternative, as using it will likewise empower some individuals who are hostile to Islam, but the elimination of national fiat currencies will remove a powerful tool from the hands of the elite of the liberal world order.

It is absolutely unacceptable for any Muslim at this time to hold savings in fiat currency. This is a form of support for a weapon that is firmly in the hands of clear enemies, and it is also dangerous due to the fragility of this system. Safe places for holding wealth are gold, livestock, weapons, in social relations, or land in a Muslim country. In the case of land, it is ideal if land ownership is managed through traditional tribal customs as well as national land registries.

Bitcoin is still, in all likelihood, going to grow and expand for some time, so investing in it in a medium time frame (minimum 3 years to a maximum of 10 to 20 years) is likely to be profitable. I don't view Bitcoin as an essential component of an ideal Islamic economy or even totally compatible with such an economy. However, during this period of disruption and instability, there will be a large transfer of wealth to Bitcoin, so it is certainly a preferable alternative to fiat currency.

It would be ideal if it were possible to build a network where Muslims would be the main beneficiaries of this change in the balance of power, but the nature of these kinds of networks (like the internet) is that they

tend to gravitate towards the dominance of a single network. There's a certain critical mass behind Bitcoin, and it's impossible at this point to reach this level of critical mass with another currency. Whether or not Muslims should participate is a matter of weighing harms and benefits.

Bitcoin is not ideologically neutral. Monetary policy by nature is shaped by beliefs which are grounded in religion. It is better to leave these matters in the hands of Allah. However, the utility of a robust decentralized network is undeniable, not only for transferring money, but for attacks on other currencies.

Bitcoin represents the same type of attack that is routinely used against Muslim countries as a method of coercion, but it is instead attacking the US dollar and all fiat currencies in general. In my view, it is in the interest of the Muslims to support this attack and profit from it. However, this action will also benefit many other enemies.

At the same time, investing in this new system will leave the Muslims in a better position to contend with a newly empowered class of enemies. There is also no denying that the values underlying Bitcoin have more in common with Islamic values than those of fiat currency.

I am not discussing this as a matter of individual decision, but a matter of the world system. I firmly believe that there must be a clear division between the Islamic world system and the world system of *kufr*. We cannot live under the framework of the UN, nor should we accept it. Fiat currency is integral to the international political order, so transitioning to an Islamic international order will require undermining the role of fiat currency and adopting an alternative medium for trade.

I have seen the elite of the fiat system, and I have seen the elite of the bitcoin system. The comparison is similar to the comparison of living under the influence of the polytheists of China or the polytheists of America. Both are bad, but one is clearly less harmful. The *sahaba, radhi*

Allahu anhum, celebrated when Persia was defeated by Rome, because they understood the Christian Romans were closer to them in religion.

Ideological deliberations aside, we should also recognize that Bitcoin is a tool for the preservation and movement of wealth. As with other technologies, we may not agree entirely with the principles behind it, but we should learn to use it for beneficial purposes. For example, Bitcoin and cryptocurrencies can be useful for hiding wealth or moving it out of a country in periods of political instability, so in my view every Muslim, whether they invest in Bitcoin or not, should gain some basic familiarity with how to use cryptocurrencies.

Some of the most important basic skills are:

- Secure offline wallet generation

- Sending and receiving Bitcoin

- Generating mnemonic seed phrases

- Recovering wallets from mnemonic seed phrases

A mnemonic seed phrase is a string of words which can be used to recover a lost private key. A private key represents ownership and control over a Bitcoin wallet. Using these seed phrases, you can theoretically put a million dollars worth of Bitcoin in a wallet, memorize the phrase, delete the wallet, and then recover the wallet at a later date— for example, after safely traveling to a Muslim country.

This could be a very effective way of avoiding the wealth confiscation policies that frequently occur in times of crisis. It's also possible to have multiple people memorize a phrase like this, or parts of it, to reduce the risk of the wallet being lost by one person being killed or captured.

Western Civilization as a Pyramid Scheme

Western civilization can be understood as a pyramid scheme. This relates to a phenomenon called the "Cantillon effect." The Cantillon effect describes a situation whereby the introduction of something new into an economy benefits the first people to receive it more than those who get it later.

The classic example of this is printing paper money. Increasing the money supply causes inflation, but in order for this inflation to occur, the money has to first enter into circulation. This means that as new money is introduced, the first people to get the new money have a major advantage, because inflation has not yet taken effect. Later on, the money "trickles down" to the rest of society, and as it does, inflation decreases the purchasing power of the money, meaning the people who get the new dollars later derive less benefit from it than the earlier recipients.

This is most obvious with money, but this dynamic can extend to almost everything. For example, holding a bachelor's degree holds much less weight than it used to, because the number of bachelor's degree holders has increased dramatically over the last century. This means that someone who goes through the Western university system today derives considerably less benefit from it than those who did so 50 years ago.

Fashion fits the same pattern; when a new fashion is introduced, it's fresh and exciting, but once everyone has started to wear it, it becomes "passé." This drives a never ending cycle of excessive consumption.

Weapons of war are another example. The first people to receive guided missiles have a substantial advantage over those who do not, but soon everyone purchases guided missiles and the advantage

derived from them becomes much less decisive. This dynamic actually feeds a vicious cycle, because the producer of the first generation of weapons uses their profits to produce new generations of weapons which are more effective than the previous generation, meaning everyone lower down on the pyramid is caught in a continuous game of "catch up."

This is especially true when it comes to pesticides and antibiotics. Pesticides and antibiotics enable large scale agriculture, because plants and animals can be kept in miserable conditions under which they would ordinarily die. However, through the use of these products, new pesticide or antibiotic resistant diseases appear which can only be fought by developing a new generation of pesticides or antibiotics. In other words, the product itself causes a problem which will eventually require purchasing more of the product from the seller.

This scheme is also visible in environmentalism or the recent "green" movement. Industrial technology leads to all kinds of environmental problems, and Europe is at the forefront of developing solutions to these problems such as low emissions and energy saving technology. This means that the rest of the world has to go back to the people who sold them the technology that caused the problems to buy the solution to the problems.

This process of continuously developing new technology becomes more resource intensive with time. When you construct a pyramid, the higher the pyramid gets, the more effort is required to carry a new stone block to the top of it. The difficulty of subsequent waves of innovation necessitates ever increasing concentration of wealth, and this concentration depends on *riba*.

This pyramid eventually collapses on itself, because the concentration of wealth aggravates inequality and social tension and exhausts natural resources. When the growth finally falters, all of the problems that have been addressed through consecutive waves of innovation run

wild. Hyper-aggressive, antibiotic-resistant diseases are unleashed on humans, livestock, and crops, causing plagues and famines, and persistent inequality erupts into war and conflict over the remaining resources.

This is the same way almost every pyramid scheme ends. Everyone is promised great things, but in the end, they are left with the realization that they've been scammed, while only a few people at the top of the pyramid have truly profited.

Kufr in Technology

Although one leads to the other, there's a big difference between having ideas and beliefs which are based upon *kufr*, and actually committing actions that amount to *kufr*. Someone can hold feminist ideas, but when they actually replace Islamic inheritance laws to conform to a feminist worldview, they move outside of the pale of Islam.

This is a delicate issue, because Muslims who have gotten caught up in discourses based upon *kufr* are not always aware of the ways that these ideas contradict Islam, and if you try to point it out, they can easily think that you are accusing them of disbelief. It's thus important to be aware that the presence of *kufr* is inescapable, as with any crime or sin (although the distinction between the two is itself a secular innovation), but an Islamic society will continuously purify and reduce the total sum of *kufr* and criminality, while a polytheistic society will continuously increase it.

Technology does not exist in isolation; rather, it's an extension of the patterns of production, trade, and consumption that underlie it, and these patterns in turn are the product of systems of law and knowledge. For example, the success of cement factories in many parts

of the world is dependent on building codes which require cement foundations and prevent the use of traditional building materials. Cement factories are more compatible with centralized authority, because they are easier to control and tax than construction using locally sourced, traditional materials. They also depend upon and support a broader web of industrial inputs that spans factories and universities which are under the control of a specific class of people.

By forcing people to purchase cement in order to build homes, support is channeled toward complexes of knowledge and industry that are dominated by the *kuffar*, fortifying both their economic wealth and intellectual prestige. Forcing the people to purchase building materials rather than gathering materials locally leads the people to favor activities where they can earn the currency needed to purchase cement, which in turn increases demand for the currency and thereby its value.

This also has effects on a person's religious outlook. Purchasing materials from government controlled factories rather than sourcing them from the earth breaks the direct connection to nature and Allah's creation, which can facilitate the process of a person believing that money (and the images on the money) are the source of sustenance. Worshiping money seems to be the most common form of idolatry today.

Finally, industrial systems represent processes, and the modern industrial order is a process of systematically constructing a fundamentally unjust world order. It is dependent on the specialization and stratification of labor along nationalistic, and therefore ethnic, lines.

It's difficult to say if similar structures could be constructed on the basis of Islamic law, because it's never been done before. However, if we really look deeply at the impact of these technologies, rather than focusing narrowly on the benefit as Western education trains people to do, it becomes clear that the bulk of modern technology is not

beneficial overall anyway. Thus, the question remains whether a modern industrial or post-industrial economic model is something to pursue at all.

The Link Between Homosexuality and Industrialization

A society with a continuously increasing level of mechanization and automation will inevitably normalize homosexuality.

Large scale unemployment is largely a byproduct of industrialization. Humans are effectively rendered obsolete by machines. Mechanized economies need lower birth rates, because they need a smaller number of technicians with specialized technical knowledge rather than a large number of laborers and craftsmen. Specialized technical knowledge requires lengthy theoretical education, while labor and trades can be learned by practice.

This puts those who are able to invest more in education at an advantage. This is a way of making the rich richer and the poor poorer. Those who cannot afford to spend the first 20 to 30 years of their life being totally economically unproductive are put in a position where they are vulnerable to losing their job to a machine manufactured and operated by those who can.

The masses of unemployed, of course, resent this inequality, leading to social tension; crime, riots, and wars. The solution to this problem (in the minds of these *shayateen*) is to get rid of these inconvenient masses before they are born, to save the trouble of killing them, imprisoning them, or putting them on perpetual welfare. So they promote abortion, contraception, delaying marriage, monogamy, and homosexuality as well as the use of a host of fertility lowering chemicals.

The overarching logic behind all of this; replacing humans with machines, taking drugs to eliminate the menstrual cycle, killing unborn babies, lacing pure food with toxic chemicals, and homosexuality, is the rejection of Allah's creation. In other words, it is attempting to replace Allah's creation with something they perceive as better.

This is based on a perspective where financial gain and profit takes precedence over all other concerns, so that morality is reshaped according to what is most profitable. Once someone is embedded in this economic order they can't help but be affected by this utilitarian morality. It's clear that rejecting these evil practices has a direct negative impact on a person's success and standing in society, so how can something that is harmful be moral?

This is one reason why living in *dar al kufr* is a recipe for apostasy. The internal logic of Islam is simply not compatible with the lifestyle of a highly mechanized society with massive concentration of wealth and inequality. If a person comes to view this way of life as natural or desirable, the conclusion that Islam is harmful follows as a logical consequence. This is also why Muslims who integrate into the academic, political, and economic institutions of the *kuffar* tend to come up with "revisionist" understandings of Islam.

So LGBT as a token issue is actually an indicator of integration into a particular economic order. It's important to understand this, because many Muslims want the wealth and status that comes with this legal/scientific/social/technological order, but they think that they can somehow "have their cake and eat it too," and hold onto Islamic values.

In most cases, the more a Muslim climbs the ladder of this system, the more likely they are to start adopting the values of the *kuffar*, including acceptance/support for LGBT. On a fundamental level, it's not possible to embrace an economic order without accepting the social order that comes along with it. This economic order is a meritocracy, meaning

you are rewarded for serving it, and promoting or accepting LGBT is useful to it.

This is why economics itself is a form of deception. It trains people to think about finance and production without thinking about related subjects, leading them to think they can embrace a mode of production without embracing the degeneracy of those who developed it.

Demographic Cliff

The rejection of death leads to severe consequences. The so-called "advanced economies" are on the edge of a demographic cliff resulting from low fertility. There aren't enough young people to care for the elderly, and so an ever greater percentage of total economic activity goes towards health care and care for the elderly.

This low fertility in itself is a result of an ever more specialized education required to develop ever more complex technology. This requires an ever more stratified class structure, meaning the distance from the top to the bottom of the social ladder is always getting bigger.

The older the population gets and the more concentrated wealth becomes, the less total consumption there is, which weakens the economy. Just as a fire rejuvenates a forest ecosystem, or bloodletting via cupping boosts the body's immunity, war and disease naturally resolve this problem for human societies.

Disbelievers don't believe in an afterlife, and don't want to endure any unpleasantness in this life, so instead they reject these natural regulatory mechanisms by means of the same technology which is actually driving this demographic disease. They don't want to endure any unpleasantness in this life.

In the lands which are closest to *taqwa*, such as Khorasan, Yemen, Somalia, and the Sahel, they are largely cut off from this technology, and more importantly, from the thinking that underlies it. There is no medical technology which is going to "save" anyone, so instead they rely on their own immune systems and prayer. It generally does not occur to anyone to cancel *salah* in *jama'ah* because of a virus, as happened during the COVID pandemic.

Being deprived of *salah* in *jama'ah* is a major punishment from Allah, and it is only happening in those areas that have chosen to integrate more fully into the world system of *riba* and corruption. This demonstrates the essence of the way of life of those who reject the truth; to trade a short term gain for a long term loss. It's very plain to see that their way of life, while it may delay some suffering, leads to imbalances which will cause more suffering in the long term.

You would think that they could infer from this that they are on a bad trajectory. The apparent reality is that their actions lead to worse outcomes in the long term, and if we imagine the continuation of this trajectory, we can see that it leads somewhere bad. Likewise, actions of righteousness lead to social stability and vitality.

By visualizing the outcomes of these lines of action, we can get a sense of the outcome of certain actions in eternity. In this way the path of *jannah* and the path to *jahannam* are visible for those who wish to see.

The Relationship Between Belief and Price

Beliefs affect social and economic institutions, and social and economic institutions shape the character of belief. Money should be understood as an institution— a framework in which people collaborate towards a

common goal. This is why it has long been a common practice to put the image of a king on coins. It serves as a constant, quiet reminder of the king's authority. With modern money, the same applies with national symbols depicted on banknotes.

Commodity money, like gold, grain, or livestock is thus an ideal form of money, because it is directly linked to processes which are manifestly controlled by Allah, such as rain or the quantity of minerals in the earth. This asserts the sovereignty of Allah, but it also places an external constraint on the money supply.

Cryptocurrency, by contrast, has some properties that are especially advantageous in the modern era like the ability to transact anonymously over the internet, but its supply is entirely contrived by humans, such that the valuation process becomes more heavily influenced by human behavior than external factors. This is the source of its price volatility, since the human psyche is not so stable or predictable as many other aspects of nature.

One thing that Bitcoin has in common with Islam is that it represents a fundamental challenge to the dominant world system. Islam is, of course, a revelation from Allah while Bitcoin is a human invention, but Bitcoin as a technology, like Islam, has the effect of establishing truth in a time of widespread deception.

Any abstract money whose supply is not linked to some process that costs real money will always be more likely to stray from the truth. Labor is the anchor that ties commodity money to reality and makes its value easier to assess, thus stabilizing its price. This gives Proof of Work currencies like Bitcoin an advantage over other currencies.

Money is fundamental to the life of society, and truthful institutions must be built on the basis of truthful money. A number of scholars have suggested that one of the major elements of the success of the Venetian republic was that it was one of the only states in its era that

never debased its currency by diluting its gold coins with lower value metals. This meant that Venetian coins were preferred to coins produced by other states, and were thus preferred by traders. A money's value is directly proportional to how much people believe it can be trusted.

The incredible thing about Bitcoin is that it is a pure fusion of ideology and technology. Likewise, governmental policy is always an expression of values, which are an expression of beliefs, but in the case of Bitcoin, policy is hardwired into the technology itself and removed almost entirely from human control.

Prices are always affected by belief — for example, if people believe that the harvest will be good this year, the price of wheat may go down. If, however, an unexpected weather event changes their beliefs, then the price might change along with their perception of the future.

In the case of a cryptocurrency, ideology can have a huge influence on the price. Not only will people invest in a cryptocurrency whose ideology they believe will lead it to be successful in the future; they will also irrationally invest in a cryptocurrency that agrees with their beliefs and moral values. This can enable a cryptocurrency to achieve a critical mass of growth based mainly on ideology.

In such networks, the true believers are distinguished by the fact that they do not sell even when it appears that the network is under threat. The hypocrites, by contrast, will seek their self-interest and defect to other currency networks representing other ideologies when they think it might be safer or more profitable.

Allah uses buying and selling as a likeness for religion in several instances.

وَلَا تَشْتَرُوا بِآيَٰتِى ثَمَنًا قَلِيلًا وَإِيَّٰىَ فَاتَّقُونِ

And do not sell My ayat for a small price, and have taqwa of Me.[123]

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِى سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِى التَّوْرَاةِ وَالْإِنجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِى بَايَعْتُم بِهِ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.[124]

Someone who believes in Allah's promise will see nothing wrong with exchanging the life of this world for the hereafter. Someone who disbelieves in that promise will see this as a bad bargain, because they do not trust in Allah.

Trade itself has spiritual importance. The Prophet ﷺ said:

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123 Surah Baqarah, 41
124 Surah Tawba, 111

التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ

"The honest and trustworthy merchant will be with the prophets, the truthful, and the martyrs."[125]

Exchange, whether of heat, genetic material, or wealth, is an act of communication which makes all movement in the universe possible. Dishonest transactions between human beings, or even worse, dishonest exchange between human beings and Allah, are poisoned. Worship which is offered to Allah with less than total sincerity is not accepted. Maintaining a high level of integrity is not easy, however, because there are many material incentives to misrepresent the truth.

Truthfulness is a high act of worship, because Allah is the Truth— *al Haqq*— so misrepresenting reality is to do an injustice to Allah. The more accurately money can represent value, the closer to the truth it will be. For this reason, commodity money is better than more abstract forms of money, whether it be government issued paper money or decentralized digital currencies.

Wealth is from Conquest

If there's one thing I could communicate to the entire Muslim *ummah* it is this: the material situation of the West is not due to their culture or religion. It's a simple function of wealth which was plundered from many countries, including the Muslim lands. By imitating Western culture, you will always remain inferior to them, and you will never achieve their material standard of living. Getting university degrees from them or trying to copy their technology only reinforces their strength.

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125 Sunan at-Tirmidhi, 1209

No one should actually want to live like them, because their lifestyle is horrifically wasteful, and Allah does not love wasteful, extravagant people. Many of the luxuries that Muslims are bewitched by are actually just symbols of pride and arrogance with no real purpose other than boasting.

اَعْلَمُوٓا أَنَّمَا الْحَيَوٰةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِى الْأَمْوَالِ وَالْأَوْلَادِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَٰمًا ۖ وَفِى الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَٰنٌ ۚ وَمَا الْحَيَوٰةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion.[126]

Thinking that imitating the *kuffar* can be a means of escaping from their oppression is a delusion, and this impulse is actually an expression of the real source of their dominance over us— *al wahn*, the love of life and the hatred of death.

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126 Surah Hadid, 20

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُوشِكُ الأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الأَكَلَةُ إِلَى قَصْعَتِهَا " . فَقَالَ قَائِلٌ وَمِنْ قِلَّةٍ نَحْنُ يَوْمَئِذٍ قَالَ " بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ وَلَكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمُ الْمَهَابَةَ مِنْكُمْ وَلَيَقْذِفَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهَنَ " . فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ وَمَا الْوَهَنُ قَالَ " حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ "

The Prophet ﷺ said: *The people will soon summon one another to attack you as people when eating invite others to share their dish.* Someone asked: Will that be because of our small numbers at that time? He replied: "*No, you will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and cast al wahn into your hearts.*" Someone asked: "What is wahn (enervation), O Messenger of Allah?" He replied: "*Love of the world and dislike of death.*"[127]

From the time of the Battle of Uhud, every defeat and failure experienced by the Muslim *ummah* has had this same root. It's a deep deception, then, to believe that a path defined by the promise of wealth can be a way out of our predicament.

What we need to escape this disease is certainty in the promise of Allah and the hereafter, and this is to be found by distancing ourselves from sin and immorality and moving towards obedience to Allah. The pursuit of industrial capacity in technology, by contrast, almost always

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127 Sunan Abu Dawud, 4297

requires traveling to the lands of the *kuffar*, which are the centers of sin, immorality, and rebellion against Allah and nature.

Humiliation as an Engine of Economic Growth

The West's "war on terror" has surprised many analysts, because after spending trillions of dollars and killing millions of people, the number of so-called "terrorists" has only increased. In attempting to combat what they perceive as an existential threat, the West is actually hastening their own destruction.

The main driver of "terrorism" is injustice, and at the same time, in order to fund the incredibly expensive "war on terror," it's necessary to commit ever more injustice. This is bigger than just the West, though — this is ultimately a struggle about a way of life. For example, it is China's aspiration to achieve a living standard like America's that necessitates their actions against the Uyghur in Turkestan.

The living standard of the West in the modern era is a direct byproduct of colonialism, so anyone wishing to live at such a standard must either become a colonial power, or render great service to a colonial power so as to earn a share of the post-colonial loot. In the case of China, they have achieved this by subjugating Tibet, Turkestan, and their own rural population, and now they are seeking to expand their empire through the Belt and Road Initiative.

The West used humiliation to attain their power. To conquer the world, they had to convince the world that they were inferior. They also made the false promise that if the rest of the world imitated them, they could escape from their humiliation and become as "civilized" and "advanced" as the West.

Even if America currently claims to champion the cause of the Uyghur while holding up the banner of human rights, in a way, America is still partially to blame for their suffering. This is because America advertised their wasteful lifestyle and broadcast it to the world as a means of projecting their empire, humiliating as inferior many societies, including China.

The rest of the world became intoxicated by the idealized images of the American lifestyle, and now most of the world is obsessed with achieving this vision at any cost. This insatiable hunger is a major driver of both the social and environmental destruction afflicting the world today.

It is humiliation which fuels this hunger and drives people to chase after this modern lifestyle. For example, you can see this dynamic at play in the realm of fashion. During Muhammed Mursi's brief presidency, he once wore a traditional *galabiyya*, an Egyptian robe, to a *jumu'ah* prayer instead of a suit and tie. The Egyptian media mocked him for weeks because of this.

It's also visible in configurations of home furnishing, in the form of sofas and dining tables. Eating habits change, with people paying for overpriced, unhealthy foods at American fast food restaurants only because eating at them is a kind of status symbol. Cities become congested and polluted as owning your own car and driving alone to work is normalized. Architecture moves along with this shift in lifestyle, and houses get bigger to accommodate all of the unnecessary furniture, and neighborhoods also change to accommodate features like American-style grass lawns. All of this is driven by the humiliation and degradation of traditional lifestyles.

A more extreme version of this basic dynamic was also at work in Abu Ghraib when American soldiers forced prisoners to strip naked, act like dogs, and get into homosexual positions. They were seeking to exalt

and inflate their own egos by degrading and humiliating others. This is what the West does on an international level when they call the Muslim countries with the highest *iman* "undeveloped" and insist that they are in need of "development assistance."

This humiliation is very deep in the culture of the *kuffar*, even among themselves. There is a continuous, merciless jockeying for position and ruthless egoism that pervades every level of society, from schools to workplaces and even homes. I can personally attest that this is the main cause behind the numerous "random" shootings in America. Almost every one of the numerous school shooters has a history of being bullied, humiliated or socially isolated.

This relates to the original sin of Iblis:

$$قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ$$
$$خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ$$

[Allah] said, "What prevented you from prostrating when I commanded you?" [Satan] said, "I am better than him. You created me from fire and created him from clay."[128]

Satan's arrogant exalting of himself over Adam is the first instance of sin and rebellion against Allah, *subhanahu wa t'ala*. This same envy and lack of acceptance of one's condition is the driver behind the dwindling resources and economic crises facing the world today; there is plenty for everyone to eat, but the people want much more than their needs in order to exalt themselves over others, or at least avoid being humiliated.

This humiliation is actually the engine that drives the entire global

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128 Surah al A'raf, 12

economy, because if people were just content to live humbly and simply, the entire system would collapse from a lack of demand. Without this demand, those who are in power would not be able to retain power because no one would be buying what they are selling.

In this it is possible to understand that Islam is destined to prevail. Islam, like the laws of nature, is the will of Allah, so by living according to it we live in harmony and balance with nature. The disbelievers, on the other hand, are waging an impossible war against nature and trying to replace it. The weather, the fish, birds and animals, and even time itself all support Islam and the Muslims against the *kuffar*.

As happened with *Fir'awn*, the more aggressive the *kuffar* become against the Muslims, the more they hasten their own destruction. The more they try to fight against Allah's religion and nature itself, the more they contribute to the social and ecological conditions that will lead to their demise, in addition to whatever unseen forces Allah sends to deal with them.

Increasingly scarce natural resources and the social impact that comes with this scarcity is just one manifestation of Allah's wrath and the blindness of the kuffar. This is one of the mechanisms of their destruction, but their rejection of faith is the cause.

Government

Islamic and Liberal Governance in a Period of Declining Resource Availability

Khilafa, at times, has strayed very far from the ideal of Islamic government, while still providing some utility to the *ummah*. For example, in the later phases of the Abbasid *khilafa*, the *khalifa* became a largely symbolic figure who exercised little direct control over those who pledged allegiance to him.

Theoretically, a modern *khalifa* could even take *bay'ah* from rulers of modern nation-states, provided they pay *zakah* and implement sharia. However, functional nation-states are quite resource intensive, so it's unlikely that the nation-state as an institutional model would survive in the event of a breakdown of the liberal order.

In situations where resources become scarce, complex state structures tend to give way to governance based on kinship structures. Tribal government also works within the framework of *khilafa*, and in fact, early cities built by the first generations of Muslims, such as Kufa, were organized along tribal lines. One of the benefits of the command to join ties of kinship is that it serves as preparation for the breakdown of more resource intensive forms of government.

Looking at the map of the world, it is apparent that Islam thrives in low resource environments. These areas are also largely tribal, and include the Sahara and North Africa, the Arabian peninsula, the Horn of Africa, the Levant, Iraq, Persia, and Turkestan. This may be an indication that Islam is the most resource efficient form of government, and functions very well in areas that have survived waves of high-consumption civilizations.

The process of human depletion of resources is more advanced in Muslim areas because they generally have some of the longest history

of built-up civilizations (ie. the Nile, Euphrates, and Indus river valleys). A high-consumption model of civilization only became viable for the West after the collapse of the Roman empire due to the colonization of the Americas, and innovations that allowed higher agricultural yields in Northern Europe.

The process of ecological depletion has only been stalled temporarily and to a limited extent due to the availability of non-renewable coal, oil, gas, phosphate, and groundwater sources. When these are exhausted, surplus population will rapidly deplete forest resources, resulting in the spread of biomes like those where Islam generally thrives, and where the primary mode of agriculture is animal husbandry, such as the raising of sheep, goats, and camels. The unsustainability of presently dominant forms of government like liberal democracies will put Islam at a distinct advantage as the conditions that allow these governments to thrive decline.

Even within societies with high burn rates, the reversion to tribalism is visible in low resource/income strata. For example, in lower income groups in the United States, race based prison gangs form with initiation rituals similar to tribal initiations. Another example is the right-wing, ethnic-nationalist parties that are gaining popularity in North America and Europe as resource competition begins to intensify.

Theologically, Christianity cannot compete with Islam, so it will be very difficult for Europeans to return to feudalism. They were only able to gain the upper hand over the Muslims by developing a new theology based on an eschatology of scientific progress, but this belief system is completely dependent on material inputs. Once resource availability declines, they will no longer be able to deliver scientific marvels, so the material as well as moral illusion of their superiority will collapse like a house of card, *bi idhnillah*.

Muslims have by and large resisted attempts to impose liberalism, which means it is much less deeply rooted in Muslim lands. This

means it will be much easier for Muslims to reestablish *khilafa* than it will be for Europeans to reestablish feudalism. Tribes will likely play an important role in this return, because they provide a number of services that are frequently monopolized by nation-states, such as security, welfare, conflict mediation and education. By comparison, populations that have dismantled tribes in favor of the nation-state will likely have a much more difficult time adjusting.

Legitimacy of States and Khilafa

Any sincere Muslim with basic knowledge of their religion wishes to see a return to *khilafa*, but it's very difficult to actually conceptualize a practical path to achieving it. One of the challenges when it comes to visualizing what a return to *khilafa* would look like is our ideas of what a state should provide for its citizens.

The danger here is that we expect too much. We expect it to be able to provide us with social services like a modern, European, liberal state. In reality, though many social services were provided by the original Islamic state, *khilafa* has more in common with the papacy or the United Nations than it does with a modern welfare state.

The proof for this is the level of governmental autonomy afforded the tribes of the Arabian peninsula by the Prophet ﷺ and later the administrations set up by the *khulafa rashidun* in the former Byzantine and Sassanid empires. They did not attempt to reinvent the wheel in terms of governmental structures; they largely adopted the existing governmental frameworks within an overarching system of *khilafa*. Governors were appointed for each region by the *khalifa*, but to a large extent existing institutional structures such as tribes, monasteries and administrative boundaries remained in place.

I compare it to the papacy, because the papacy was a system that

connected many political entities and granted them legitimacy under God. Christianity was corrupted, but the fundamental idea that the legitimacy of authority is derived from God is correct. Where the Christians went horribly wrong was attempting to fuse Christianity with the remnants of the Roman empire, developing doctrines like papal infallibility in the process.

This system was eventually replaced with the Westphalian system which is now institutionalized as the United Nations. Nations agree to recognize each other's sovereignty, and this recognition is sometimes formalized by admission to the United Nations. The Arabic analogue for sovereignty here is the concept of "*mulk*," meaning "kingdom," "dominion," or "rulership." Dominion, in fact, is actually derived from the Latin word for *Rabb*, or Lord, which was used to describe Allah. It means manifest authority and ownership.

The treaty of Westphalia set a legal precedent whereby the papacy acknowledged the legal right of nations to exist without divine approval mediated by the pope, thus transferring the right of lordship (or dominion, or sovereignty) from God to the "nation." This formed the legal basis of the modern system, where a nation's legitimacy depends on recognition by other nations, although fundamentally it is still based on recognition by the papacy.

This in itself is a high level democracy. Nations may still exist without widespread recognition, but in this case they become extensions of some other nation, or are considered as belonging to some other nation. North Cyprus is a good example. Turkey is the only country that officially recognizes North Cyprus, which was formed as a result of conflict between Turkic and Greek residents on the island of Cyprus. So for all intensive purposes, North Cyprus is effectively an extension of Turkey. North Cypriot passports are only accepted in a few countries, so North Cypriots are also issued Turkish passports.

Another example of using political and military clout to force a

recognition of sovereignty is the US's seizure of Panama from Colombia. The US supported a fringe separatist movement financially and logistically, organized a coup, and then blockaded the waterways so Colombia could not contest the coup.

The US did this to seize the strategically important land where the Panama canal would later be built. Their political clout was such that they got other nations to recognize Panama, and now Panama is a member of the UN, although it is still largely a US puppet whose official currency is the US dollar. The Soviet Union attempted this with Afghanistan, orchestrating a coup and setting up the Democratic Republic of Afghanistan, but it was only recognized by 8 Soviet aligned countries. Admission to the UN requires 2/3 of the General Assembly approving the membership bid.

However, UN membership is not a requirement for the recognition of a country. Switzerland, for example, did not join the United Nations until 2002, but legitimacy can also be achieved solely by recognition by other countries, and this recognition can take the form of treaties and formal relations. This is why recognizing Israel or Palestine is such a hot issue. Since nation-states are social constructs, every mention of Israel or Palestine solidifies their existence.

For this reason, many Muslim countries, and some non-Muslim countries, never officially recognized Israel, and do not enter into treaties with Israel or accept the validity of Israeli passports. To do so would strengthen Israel's legal claim to legitimacy. The trouble is that this entire legal system is built on the basis of the Christian, European legal tradition, and this tradition as a whole recognizes Israel. Refusing to recognize Israel is a pointless exercise if you are going to recognize the legitimacy of a legal system that recognizes Israel.

Pushing for legal recognition of Palestine just reinforces the system, which is why it is self-defeating. Recognizing the validity of this legal system by seeking to participate in it is accepting the legislative

authority of the democratic council of nations. In other words, it is giving a right that belongs to Allah, to other than Allah. This shirk is formally codified in articles 24 and 25 of the UN charter, which all member nations of the UN must ratify.

Khilafa is the alternative to this system. *Khilafa* recognizes the authority and sovereignty of Allah by tracing back to the Prophet ﷺ. And since the Prophet ﷺ was the sole leader of the community, a single *khalifa* is ideally his successor.

The requirement that the *khalifa* come from the Quraysh strengths this link, and the legitimacy of the *khalifa* is derived from his implementation of Allah's command and his following of the *sunnah* of the Prophet ﷺ. The *khalifa* then confers legitimacy to diverse states by accepting the *bay'ah* from them. The submission of these states to the *khalifa* is formalized by their paying *zakat* to the *khalifa*.

Zakat is a gradual mechanism to address economic inequality between individuals. It encourages the rich to invest, which creates jobs, and transfers a small percentage of hoarded wealth to those in need. Those in need are much more likely to spend this wealth than the rich, creating still more jobs. Just as *zakat* addresses inequality between individuals within a society, centralized *zakat* collection and distribution also addresses inequality between lands and tribes within the *khilafa*. The *khalifa* collects *zakat* from wealthy lands and distributes it where it is needed.

Identifying Hostile Policies and Developing Countermeasures

A hostile policy is one that leaves its target worse off, while resulting in a net gain for the one deploying it. Policies can come from banks,

governments, or other institutions such as international development agencies. Policies are often a complement to violence in that they seek to maintain a power balance that is established by violence. War and politics are best understood as a continuum, as expressed by Carl von Clausewitz, who said "War is simply the continuation of political intercourse with the addition of other means."

It follows, then, that countering policies is a good course of action for those who are unable to directly challenge a hostile power through violence. Policies are the first line of defense in maintaining a balance of power which advantages some while disadvantaging others.

When it comes to this type of analysis, it's important to understand that learning and implementing the Quran and *sunnah* is enough to implement an effective strategy, without any complex theories or analysis. The main benefit of this analysis is to realize the advantages and wisdom of the *sharia*, and to counter those who suggest that Islam in its original form is somehow "backward" or not suited to the present reality.

Making this situation more difficult is the fact that there are many hypocrites, including some who are well-versed in Islamic knowledge, who are willing to make it appear as if plots that are directed against Islam are actually in accordance with the Qur'an and *sunnah*. One way to identify these hypocrites is their source of support, both in terms of finance and logistics.

Being able to identify policies that are hostile to Islam can be beneficial for recognizing scholars who are compromised and avoiding them. If a fatwa supports a hostile policy, it likely means that a scholar is compromised. This doesn't have to mean he is insincere; rather, it can also be that he was educated within a scholarly establishment which is compromised and was affected by hidden programming which is hostile to Islam. If a scholar supports a hostile policy, and also benefits somehow from the beneficiaries of the hostile policy, there is a high

probability that he is compromised.

Once a hostile policy is identified, there are two types of countermeasures that can be developed; offensive and defensive. These countermeasures can be deployed by individuals or institutions like states or organizations. For example, consider scholarship programs in Muslim countries. On the surface, it might look good. Give high performing students the opportunity to study at top universities. But what is the net effect of these policies?

> 1) Muslims who study abroad are almost invariably deeply affected by Western, anti-Islamic ideas. They have high rates of supporting democracy, advocating for the abolition of *hudud*, and other forms of *fasad*.

> 2) The best performing students are offered high paying jobs in the West, integrate into the society, and support their economies.

> 3) These immigrants build up the economies of the West, which in turn creates more job opportunities, which are then offered to more talented students picked from the Muslim countries. In the Muslim lands, the talent pool is drained, resulting in a depressed economy and a lack of opportunities, which further increases the pressure to leave, which in turn results in still fewer opportunities in a compounding cycle of dependence and weakness.

> 4) Those students who do return to their country usually take up jobs in foreign companies or the government, adopt Western habits, and create a social structure where religion is viewed as backward, and the prestige of those who collaborate with the enemy is raised, while the prestige and income of those who hold onto Islamic traditions is degraded.

It's possible to notice these details simply by looking at various recipients of scholarships, and comparing them to those of similar backgrounds who do not receive scholarships. What do they spend their days doing? Who do they spend their time with? Who do their work and actions benefit?

So it is clear that the effects of scholarship policies results in a major net gain for the West, and major net loss for Muslim countries— especially if we place religion as the highest value in our analysis (which we should always do).

So what kind of countermeasures can be developed to deal with a policy like this? Let's start with offensive countermeasures, since the best defense is a good offense. Offensive countermeasures will usually take the same form as the policy itself, but be directed at the hostile party. This need not have the same mechanism as the hostile policy, but the same goal.

فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ

Who aggresses against you, aggress against them by the same manner.[129]

An opposite, offensive policy would aim to take high value individuals from the enemy's society, bring them to the Muslim societies, indoctrinate them with our worldview, and install them as productive participants in our economy. If they return, they should view their home culture as inferior, and actively work to spread Islamic values.

Practically speaking, this presents challenges in the absence of sufficient resources. However, taking captives can achieve the same effect. For example, Yvonne Ridley, a British journalist who was held as

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129 Surah Baqarah, 194

a prisoner by the Taliban became Muslim after witnessing the high manners and decency of the Muslims. After returning to the UK, she began to actively promote Islamic values. This was achieved by treating her with kindness and adhering strictly to Islamic manners in dealing with her.

The Prophet ﷺ enacted a similar policy by tying up a prisoner in the mosque. After witnessing the reality of the Muslims for 3 days, the prisoner embraced Islam. That is not to say that an education program could not be developed, but part of the beauty of the *sunnah* is that it is not dependent on a high level of wealth or resources. Just as the West brings in Muslims and impresses them with their material culture, Muslims can bring in disbelievers and impress them with our spiritual culture.

Defensive countermeasures are usually less effective, and should have second priority after offensive ones, though both are important. Defensive measures generally help with reducing symptoms, rather than getting to the root cause. A defensive counter can be deployed when it is not possible to deploy an offensive counter, or when the damage caused by not acting defensively would exceed the benefit gained by deploying an offensive measure. Studying martial arts is a good way to learn the mechanics of this balance. Uthmani (Ottoman) officers, diplomats, and statesmen studied wrestling, as did the *sahaba*, *radhi Allahu anhum*.

Defensive measures in the case of a scholarship program could include banning the program entirely, punitive measures against those who work with it, media campaigns to discredit the program, its participants, and the values it is pushing, and so forth. Defensive measures by individuals might include ostracizing participants in the program by refusing to sit with them, work with them, refusing to admit them to our houses or marry from our daughters, by openly telling others that they are traitors, by refusing to perform any support

roles related to the program, and so forth. Islamic scholars could also issue *fatawa* against Muslims who work with the scholarship program by providing its employees with services.

Offensive measures by individuals might be reaching out to individuals in the society that deployed the hostile policy, and sharing media that encourages members of the hostile society to emigrate and take part in a building a Muslim society, by facilitating the travel and financially and emotionally supporting the *muhajireen* when they arrive, and by providing them with educational and employment opportunities.

Some other examples of hostile policies are food aid, military aid, tariffs and trade policy, research grants, foreign direct investment, rural development programs, cultural heritage programs, "reproductive health" programs, entrepreneurship initiatives, infrastructure projects, and so on and so forth. All of these are supportive of the same goals pursued by means of military invasion and occupation, and all demand offensive and defensive countermeasures.

The State is a Process, Not an Object

The nation-state as a legal construct is a fundamental assault on the *aqeeda* and the unity of the Muslims. Opposing these states requires understanding how they are built and how they function.These states are not just constructed. They must be maintained.

Because the foundation of these states is rotten, they must be dismantled. If that is not possible, the next best thing is to understand how this process of maintaining them works and how we can reduce our contributions to this process. This can accelerate the process of their decay and contribute to the development of political structures built on sound, Islamic foundations.

Displaying or circulating any symbols of the state is a form of support for the state. This includes flags and national currencies. Recognizing the courts appointed by the state is a form of support. Courts are recognized by seeking rulings from them, or by seeking benefit from documents that derive their authority from court systems.

Documentation which supports the maintenance of the state includes almost all forms of state assistance. Requesting this assistance (ie. medical care, welfare) usually requires filling out, signing, and submitting documents with state symbols on them. It usually requires going to a state appointed official and submitting the document as a formal, ritual request. In such a location, flags and other such symbols are displayed, just as the symbols of any religion are prominently displayed in temples. Providing money to the state in the form of taxes is a clear form of support. Providing children to the state's military or registering for a draft is also a form of support.

Sending children to state controlled schools is one of the most powerful forms of support, because the state exists primarily in human minds. These states are not natural entities. Rather, they are based on falsehood and artificial identities that supplant authentic identities. They thus run contrary to the human *fitra*.

عن أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: مَا مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ، هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ " ثُمَّ يَقُولُ (فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لاَ تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ)

Allah's Messenger ﷺ said, "*No child is born except on Al-Fitra (Islam) and then his parents make him Jewish, Christian or Magian, as an animal produces a perfect young animal: do you see any part of its body amputated?*" Then he recited **'The religion of pure Islamic Faith (Hanifa),(i.e. to worship none but Allah), The pure Allah's Islamic nature with which He (Allah) has created mankind. Let There be no change in Allah's religion (i.e. to join none in Allah's worship). That is the straight religion; but most of men know not...''**[130]

Belief in the nation-state as the basis of identity must be instilled deliberately. The word "nation" is derived from the word meaning "birth," so this is a system of identity based upon connection to a physical territory or ethnicity, rather than faith. If two brothers in faith or in blood were born in two different villages only a short distance apart, and each village was then assigned to a different nation-state, the family would be split by the drawing of a line.

Because birthday celebrations emphasize the link between birth and identity, and link the identity strongly to a state-sanctioned calendar, such celebrations are also a form of support for the state. If religious leaders are appointed by the state and work on behalf of the state, then participating in rituals with them or spreading their sermons is a form of support for the state.

For most of the history Islam, it was a tradition to deliver the *jumu'ah khutba* in the name of the *khalifa*. This is because this ritual was used to strengthen the legitimacy and integrity of the *jama'ah*, or Islamic community. Nation-states are entities which prevent the formation of this *jama'ah* by dividing the Muslims, so reciting or listening to a nation-state sponsored *khutba* necessarily has the opposite effect.

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130 Sahih Bukhari, 4775

Anything that provides information to the state or increases its surveillance capacity also strengthens the state. Birth, marriage, death, and census records make analysis of social programs possible, so that the state can learn how best to control the population. Data gathered from public schools can be used to refine techniques for shaping minds. If the state is backed by a foreign power, speaking and teaching the language of the invading power strengthens both the colonization forces and the colonizing state.

If a state is determined to be hostile to Islam, refraining from supporting that state by abstaining from any of the items mentioned above is a meritorious action. It's very common for Muslims to claim that we cannot answer the command of Allah to struggle against oppressors because of our weakness, but it's very possible to avoid many of these small actions of support for the state with minimal risk. If large numbers of Muslims were to take these small actions, it can significantly reduce the power of the state.

Of course, many of these institutions, like the use of national, paper currencies, are well understood to be Islamically incorrect, but are accepted due to necessity. It's good to remember, however, that the necessity that makes the impermissible permissible is dire necessity, such as an imminent danger of death from starvation.

So we may need to use national currencies, but we can also strive to reduce our use of these currencies as much as possible. The same goes for engagement with un-Islamic courts, making requests to governmental authorities, and any other state-building activities. It may seem excessive, since it's hard to visualize how leaving off tiny state-building rituals will actually transform the political landscape, but every small deed counts.

Small benefits can multiply with time as people imitate them, and others imitate them. A small seed, with time, can grow into a forest.

Beyond the actual immediate impact of our actions, reducing our reliance on nation-states also forces us to develop reliance on other structures like family, local community, nature, or our brothers and sisters in Islam. When we become connected to these other structures instead of the nation-state, we build bonds which also strengthen these structures, just as the nation-state is weakened in the process. This can also lead to a better religious environment and better companions.

Sufi Orders as Institutions

Although modern Sufis are noted for straying far from the practice of the Prophet ﷺ, Sufi orders, aside from any innovated religious practices, played an important role in government for much of Islamic history. Functionally, Sufi orders were involved in social services and military training and expeditions, similar to crusader orders like the Knights Templar or Hospitaller.

Many of the fortresses that guarded the Islamic frontiers eventually turned into Sufi orders. These fortresses, called *ribat*, were an essential element of *khilafa* and provided provisions, protection and sometimes medical care to travelers, merchants, and pilgrims along the frontiers of the Muslim lands. These fortresses also served as bases for launching raids into *dar al kufr*. Some historians believe that the Crusaders got the idea for Crusader orders from *ribat* fortresses.

They could also be considered as the Islamic equivalent to monasteries, since the *murabitun* who stayed there sometimes dedicated themselves to worship as well as guarding the frontier. In a hadith whose chain of narration has some weakness, it is reported that the Prophet ﷺ said:

<div dir="rtl">

لكل نبي رهبانية ورهبانية هذه الأمة الجهاد

</div>

"Every Prophet has a monasticism, and the monasticism of my ummah is jihad."[131]

Sufi orders took on a clear institutional role during the Uthmani (Ottoman) period, and the members of Sufi orders developed distinctive clothing similar to uniforms. They were involved in providing care for orphans, medical care to the poor, education, food for the hungry, and received funding directly from the state.

They were also closely connected to military formations. The Janissaries were one of the first elite units of a standing army in Europe, known for their cohesion and organization, and almost all Janissaries were members of the Bektashi Sufi order. Because these orders were integral to the state and explicitly religious, they were all banned when Atatürk came to power.

Likewise, in Europe, monastic and crusader orders were integral to the development of what eventually became the modern state. This is why, for example, the cross is now a universal symbol for hospitals and clinics. Most nursing education programs feature a ceremony of placing a pin on graduates. This tradition is derived from Florence Nightingale, who received the medal of the Order of the Knights of Malta, a crusader order that still exists today, in recognition of her service in the Crimean war.

The religious practices of many Sufi orders are regarded by many Muslims as innovations, because they do not have a clear basis in the actions of the Prophet ﷺ or his companions, *radhi Allahu anhum*, and there is a tendency within Sufi orders to abandon acts of worship confirmed in the *sunnah* in favor of acts of worship developed by Sufis later on. However, in terms of the social services provided by these orders and their organizational structures, they can be viewed as the Islamic equivalent of monastic orders for their role in shaping the

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131 Al Silsila as-Sahiha, 2/95

development of institutions.

For example, there was a Sufi order during the Uthmani period that maintained hospices (caring for the terminally ill). To become initiated in this order you needed to work for 1000 days in a hospice. After this, you became a full member, received clothing specific to that order, and could receive a salary as well.

This means that when Muslim countries imitate the institutional structures of European governments, they are actually importing institutions that carry the DNA of Christian seminaries and monastic orders. When it comes to building Islamic institutions, the issue is complicated by some of the internal conflicts within the Muslim world — in particular, the conflict between the Uthmani (Ottoman) empire and the al Saud dynasty of Saudi Arabia.

Al Saud and the religious establishment which supported them declared the Uthmani authorities to be disbelievers and waged war against them, and the empire responded heavy-handedly, burning and razing al Saud's capital. Eventually, with British support, al Saud was able to take control of most of Arabia a century later at the expense of the Uthmani dynasty, and has since broadcast their understanding of Islam around the world, using their position as the custodians of the Two Holy Mosques to spread their views.

When the British granted al Saud sovereignty over the Hijaz in exchange for al Saud's support for British sovereignty over Iraq, Kuwait, and the Levant, the Saudi religious establishment viewed Sufi orders present in the Hejaz as heretical organizations steeped in *bid'ah* and *shirk*. However, the Sufi orders were nonetheless allowed to continue operating some of their public services, education in particular, on the condition that there were no public displays of their religious rituals.

However, at the outset of World War Two, a major Sufi leader and his

order was finally banished from the kingdom after conducting a public *mawlid* celebration. Incidentally, this was the same year that the American presence inside the kingdom began to expand rapidly, playing an ever increasing role in building what became the institutional infrastructure of modern Saudi Arabia.

Saudi society gradually adopted more and more Western-style institutions, beginning with the central bank, the "Saudi Hollandi Bank." The health care system and the structure, if not the content, of the educational system also followed Western models with extensive input from Western consultants. Many members of the Saudi elite were sent to study in the West, although the judiciary and legislature remained largely based in sharia.

Combined with the secularization of the former Uthmani empire, these developments meant there was little space left for traditional Islamic institutions to be improved and adapted to modern challenges. Instead, across the Muslim world, Western institutions were adopted wholesale, with little awareness of the polytheistic logic and principles contained within them.

It's an open question whether anything can be salvaged from colonial institutions imposed on Muslim lands, and the safest route seems to be dismantling them completely. In this perspective, the destruction of the Syrian state can be viewed as a blessing, rather than a calamity, and within some decades, the Syrian people may be able to reach the high level of *iman* of the people of Yemen, Somalia, and Afghanistan.

However, this leaves a huge vacuum in terms of the provision of services, which comes with political consequences. So how to develop authentically Islamic institutions? Sufi orders might be one place to look, but the (to some extent justifiable) hostility towards Sufism within al Saud's far reaching religious influence makes this very difficult.

One lesson that we can learn from the Sufi orders without adopting practices contrary to the *sunnah* is their emphasis on spiritual purification. Carrying out medical, social, and educational work requires both professional and spiritual qualifications. The exact measure of the qualification necessary will both shape the circumstances of a society and be shaped by it.

In this sense, the formulaic, standardized supererogatory (*nafil*) worship that characterizes many Sufi orders can be seen as a way to ensure a certain level of qualification. It can also serve as a "team building" exercise.

The idea that a professional needs some level of spiritual qualification still exists at al-Azhar in Egypt. Even students studying a field like medicine or engineering at al-Azhar are required to memorize a certain amount of the Quran before graduating. This makes sense, because these professionals are meant to serve society, so they need to have some level of spiritual and moral qualification as well as technical and theoretical understanding.

The standardized clothing which reflects rank within Sufi orders is considered by many Muslims to be an innovation, yet when it comes to specialized clothing for soldiers, police, doctors and nurses which reflects rank, many act as if this somehow completely acceptable, though this clothing is rooted in European values and traditions.

These uniforms allow members of a large and complex organization to identify each other by rank, maintaining certain roles without the need for all members to personally know each other. They also contribute to a sense of group solidarity; the Janissaries, for example, were famous for wearing hats with spoons on them. This allowed Janissaries to recognize each other and to be recognized by the public, and it symbolized that they lived, died, and ate together.

The Navy SEALs or Army Rangers or other elite modern military units

have a distinct identity, including certain insignia. They also have a distinct ethos which includes religious principles and elements of warrior codes. This does not mean that they are breaking the national unity of America. Rather, these are social technologies, used for cultivating a certain mentality in individuals in order to forge a level of group cohesion to facilitate working together toward a common goal.

This is not to advocate reviving the example of the Uthmani (Ottoman) Sufis. However, we do need authentic Islamic institutions that are rooted in Islamic values that give us a distinctly Islamic identity. We need to uproot the secular and Christian traditions and values that have become so prevalent in educational, medical, social, and military institutions in Muslim lands.

While there's no doubt that the later Muslims strayed far from the example of the first generations of Muslims, we may still find elements of later traditions that do not contradict the original message of Islam as understood by the first generations of Muslims that we can use for constructing new institutions. For this purpose, it's important to avoid "throwing out the baby with the bathwater" and take care not to automatically reject Islamic social and institutional innovation because of its connection to religious innovation which supplants or contradicts the *sunnah.*

Building Islamic Government

It's not enough to take down the flags of *jahiliyya* and replace them with flags of *tawheed*, and place Muslim judges in the same courtrooms and offices where the *tawaghit* once sat. Governments are like individual mechanisms in a complex machine. A microcosm in a larger system must be attuned to the overall logic of the system in order to serve its purpose, just as each organ in a body serves a specific purpose.

Within an international system, individual states fill a niche, and their sustenance is dependent on serving their function. If the government controlling a state refuses to serve its function, it is starved for resources and attacked until it collapses, and a cooperating government is installed in its place. States are not political orders in themselves, rather, they are constituent components in a political order.

An international system must consist of multiple states and be able to annex territories, co-opt governmental structures, and reform them, because it has sufficient power to direct individual states to specialize in functions which are complementary to the internal logic of the broader system.

Trying to operate an individual nation-state independently of a broader international supportive political order is kind of like getting a mansion but not having a job. You may have a big house, but if you don't have the means to maintain it, it will drain the resources you do have and eventually fall into disrepair. Building an Islamic system requires more than just putting a coat of Islamic paint onto the institutions of a nation-state.

The structure of the institutions of the nation-state is shaped by the precepts of secularism, and it infects those who interact with them with secular values. Many of the functions of the nation-state in both Islam and Christendom were, until recently, the domain of explicitly religious authorities.

In the time of the Prophet ﷺ, court cases were heard and decided in the masjid, military decisions were made and armies were dispatched, foreign emissaries were received, and one hadith records the Abyssinians celebrating and dancing with spears in the masjid, which is a beneficial practice for physical fitness and military preparedness, as well as an entertaining social event. Prisoners were even confined

inside the masjid. Life revolved around the masajid, which meant that life revolved around the worship of Allah.

Naturally, Satan would try to convince people to move these functions away from the masjid, so that important decisions, education, and other activities could take place in an environment further removed from the remembrance of Allah.

The masjid is still innately political, but it has been converted from a tool of empowerment into a tool of repression. In many countries ruled by *tawaghit*, you can find government-appointed guardians in the masajid that seek to enforce the divorce of political functions from the masjid. If people gather to do anything other than *salah* within the masajid, the caretakers chase them out and lock the doors.

By looking at the architecture of government buildings, the religious origins of secular building become apparent. Many of the courthouses and government buildings resemble ancient Egyptian, Roman, and Greek temples. In the days of *jahiliyyah*, in places like ancient Egypt, it was indeed temples that filled governmental functions. Government has always been, and always will be, innately religious. Adopting the governmental structures of another culture means to adopt their way of life, their *deen*.

Moving to bring the life of the community back into the masajid is moving to revive the *sunnah*, and is one of the most direct and effective ways to fight the ethos of secularism. By the same token, it is necessary to free ourselves from dependency on states that have adopted the clothing, rituals, and architecture of the "novus ordo seclorum," even if this means suffering hunger and loss of life and wealth.

May Allah give us the *iman* and the patience to refrain from making requests from the *tawaghit* and reinforcing the illusion of their power, and instead to direct our requests to the One who is truly capable of granting them. And may Allah strengthen and deepen the roots of a

firm and stable base on which institutions of Islamic government and empire can be constructed, free from dependence on networks dominated and controlled by the enemies of Allah.

Deus Ex Machina

The metaphor of the body can be very useful for understanding the affairs of the Muslims. The Prophet ﷺ used the metaphor of a body to describe the *ummah*.

عَنْ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

> Al-Nu'man ibn Bashir reported: The Messenger of Allah, peace and blessings be upon him, said, *"The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever."*[132]

A body is composed of organs; organs are composed of cells. Examples of organs include eyes, limbs, skin, and internal organs like the liver. All of these organs work together to preserve the life and health of the body. Each organ is composed of sub-organs or structures, and substructures are composed of cells.

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132 Sahih Bukhari, 6011

Each nation in the nation-state system is an organ or part of an organ in the body of a *kufr* world system. Each has its purpose, and each supports the health of the body in its own way. National institutions like schools and universities, police forces, militaries, and government ministries are sub-structures within these organs. Human beings are the cells that make up the sub-structures.

Although these structures depend on architecture and machinery, they are located primarily in human minds. Faculties of the mind, like muscles of the body, becomes stronger when used, and this also applies to structures which exist in the mind. Activity patterns shape the structure of the body and mind. Institutions are tools, but as they are composed mainly of humans, they are more like muscles than machinery. A tool (human creation) becomes more dull with use, while a muscle (Allah's creation) grows stronger.

In this metaphor, we can understand the modern system as a virus. One theory as to how a virus functions, is that it changes the DNA of cells in the body, and changes their function. The *kuffar* actually use this as a tool, via "gene therapy," which involves genetically modifying viruses in order to enter the body and change human DNA. In the case of a virus, a cell would ordinarily serve the body, but it is diverted instead to serve the virus. In the case of modern ideologies, *aqeeda* is modified so that the creation no longer fulfills their original purpose of serving the Creator.

Although the liberal world order is composed of human beings, the metaphor of the human body is not as apt a metaphor for it as it is with the Islamic system. The Islamic system, like the human body, is designed by Allah, whereas systems based upon *kufr* are designed by human beings. In many ways, *kufr* systems have more in common with machines.

Since the Western tradition is rooted in Greek culture, it's interesting to reflect on the phrase "deus ex machina," which literally means "god

from the machine." This is used to describe a plot device used in theater where an unexpected or improbable event results in a major change of events.

The origin of the phrase is from Greek theater, where a human representing a god would be lowered onto the stage by a machine like a crane. This action of descending from above created the dramatic effect of a divine presence, and this divine power could then change the plot of the play in an unexpected way. Also interesting to note is that Greek theater itself evolved from rituals honoring their false gods. There is a clear lineage from this tradition to modern theater and cinema.

What this means is that deep in the religious heritage of the West, there exists a tradition of using machines to depict divine forces, and of using these devices in order to fulfill the desire of an audience to see a (usually unrealistic or miraculous) outcome to a story. In a way, it is possible to view Western civilization in its entirety as such a drama.

The rebellion of the *kuffar* against their Lord corrupts the earth, bringing Allah's punishment in so many ways, and yet somehow they expect technology (machina) to bring forth miraculous salvation. Obtaining resources from space and technology countering the effects of climate change are two of the most prominent examples of such hopes.

Conceiving God as a human being is at the root of materialism, and materialism results in a mechanistic view of the universe. After imagining Allah, *subhanahu wa t'ala*, as a human being, the Christians began to imagine themselves as being imbued with divine essence, and began to believe that that which Allah created (the universe) was akin to that which human beings fashion (machines).

This is visible in the "Enlightenment" understanding of the universe. Two of the most influential thinkers in shaping the modern world

order, Descartes and Hobbes, both held mechanistic views of the universe, which is the belief that the entire universe is governed by mechanical forces.

This view is very apparent in many approaches to modern medicine, where focus on a single system overlooks the interdependence of different systems within the body (ie. psychological, emotional). This manifests in multiple prescription drugs prescribed by doctors, in which one drug results in side effects that are counteracted by another drug, until it reaches the level of people taking a dozen or more pharmaceutical drugs at the same time.

The problem with this worldview is that humans can build machines, but they can't create even a fly.

يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسْتَمِعُوا۟ لَهُۥٓ إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُوا۟ ذُبَابًا وَلَوِ ٱجْتَمَعُوا۟ لَهُۥ وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ ضَعُفَ ٱلطَّالِبُ وَٱلْمَطْلُوبُ

O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued.[133]

Even the most advanced human technology cannot compare in elegance to the most humble of Allah's creation. Yet, when we conceive Allah as a human engineer and the universe as a machine, then it seems that if the human can become sufficiently advanced, he can

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133 Surah Hajj, 73

become "like God."

In modern theater, including many forms of science fiction, you can find people who seek to become immortal, and this is a dream of many technology developers. Allah, *subhanahu wa ta'ala*, described Satan's false promise in the garden:

$$فَوَسْوَسَ لَهُمَا ٱلشَّيْطَانُ لِيُبْدِىَ لَهُمَا مَا وُورِىَ عَنْهُمَا مِن سَوْءَتِهِمَا وَقَالَ مَا نَهَٰكُمَا رَبُّكُمَا عَنْ هَٰذِهِ ٱلشَّجَرَةِ إِلَّآ أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ ٱلْخَٰلِدِينَ$$

He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal."[134]

Understanding technology as a way of setting up false deities and deceiving humans into self-destruction is important in the context of modern institutional analysis, because a mechanistic view of the universe is essential to the logic that underlies the world system of nation-states.

So while we can imagine the Muslim *ummah* using the metaphor of a body which is integrated with the earth and all of the life on it, the United Nations' liberal, secular international system is more like a parasitic machine grafted onto humanity and the earth and consuming both. But this is a machine which is a mix of organic and mechanical parts, but in which mechanical logic is dominant. Thus, the more a person submits to this mechanical logic, the higher their position in the world hierarchy and incentive structure becomes.

Places like Japan, Switzerland, or Singapore who devote the most

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134 Surah A'raf, 20

energy to replacing human beings (Allah's creation) with machines (human construction) are the most exalted and honored slaves. Nation-states and the institutions that comprise them are by their nature governed by machine logic, which focuses on what can be easily quantified, measured, and controlled, while disregarding or even suppressing that which cannot.

In order for this "world machine" to obtain its organic components, the people must be shaped into the appropriate form. This is the responsibility of the "education" system. Training inculcates habits, and habits are formed and maintained through repetition. Power is a relationship defined by habits that exist between people. Rituals are formalized habits, and complexes of rituals form institutions. The rituals of Islam all revolve around submission to Allah, the Exalted, the Most High. The rituals of *kufr* involve submission to human beings, human made laws and ideologies, stones, symbols, icons, or desires.

All of us participate in building one system or another by participating in rituals which cultivate habits. Nation-states are ultimately nothing more or nothing less than agglomerations of many rituals, and ritual is the substance of religion. If you study the genealogy of the modern state, you will realize its ancestry leads back to the Western Roman Catholic Church, mixed with elements of Greco-Roman paganism.

Anything which facilitates the growth of the world machine is rewarded with money, and anything that hinders its growth is punished, and this is one of the main dynamics of the war against Islam. The money and power that this system seems to offer might appear as if they can be used to establish Islam, but in reality, trying to establish Islam by using the institutions of the modern state is like trying to worship Allah by worshiping other than Allah.

What are some of the rituals that form the habits that form the institutions that manufacture the nation-state?

School is certainly among the most important; it often trains children with the habit of responding to the call of a bell. The bell used in modern schools traces its lineage back to bells in churches where the first Western schools were established, but the bell is an important part of rituals in Hinduism, Buddhism, and Judaism as well.

عن أبي هريرة -رضي الله عنه- أن النبي -صلى الله عليه وسلم- قال: الجَرَسُ مَزَامِيرُ الشَّيطَان

> Abu Hurayrah, radhi Allahu anhu, reported that the Messenger of Allah ﷺ said: "*The bell is the musical instrument of the Satan.*"[135]

Courts are among the most important rituals in forming nation-states. They instill the habit of standing before the symbols of power of the nation-state and showing these symbols honor, respect, and reverence; the priestly robe of the judge, often an animal icon on the wall, a national flag. Court rituals also affirm recognition of the power of these symbols by submitting to them and seeking benefit from them.

You are only allowed to work in government institutions as an official if you have completed an initiation where you wear the priestly robe yourself and are confirmed by a senior wearer of the priestly robe. All of this shows your willingness to submit to an authority other than Allah.

These institutions are oppressive, because they are based upon the worship of other than Allah. The oppression is visible on many other levels, but the worship of other than Allah is the root of all oppression. The *kuffar* too are victims of this system; it is not simply a matter of the West colonizing the Muslims. And so this war must not be viewed as

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135 Sahih Muslim, 2114

tribal revenge against the West for their crimes and massacres. The Muslims were entrusted with the task of restraining the oppression of the *mushrikeen*, but we have neglected this responsibility.

The struggle against *kufr* is first a means of obeying Allah, *subhanhu wa t'ala*, and gaining His acceptance, and of freeing ourselves first from the spiritual oppression of shirk, and second a means of defending the lives, honor, and wealth of the Muslims, which in turn is necessary for the elevation of the truth. This is the peak of Islam, because it is the culmination or height of all other acts of worship. The Prophet ﷺ said:

رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ

"The head of the matter is Islam, its pillar is prayer, and jihad is its peak."[136]

Fighting is essential to the process of dismantling nation-states, because it is through fighting that we definitively dissociate from the institutions of the system of shirk. And it is through fighting that security is established for *dar al Islam*, where Islamic institutions can safely be constructed.

Unity and Division: The Difference Between "Nation" and "Ummah"

There's no such thing as "Islamic nationalism." The word "nation" is derived from the Latin word for "birth." Islamic identity is based on faith rather than birth. We are all from the descendants of Adam. The earth and all its nations and people belong to Allah.

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136 Sunan at-Tirmidhi, 2616

Identities based on other than faith, whether based on tribal lineage or place of origin, must always be subordinate to identity faith-based identity. If classification according to faith becomes secondary to other classifications, it means that faith has been relegated to secondary importance, which is a tacit denial of the greater importance of spiritual realities.

The word "*ummah*" comes from the same root as the word "*umm*," meaning "mother." At first, this would seem to be very similar to "nation," but there is an important distinction between birth and a mother. The meaning of a mother encompasses birth, but it is wider than birth alone.

Mothering can also be an action, or an attitude of love and care—motherhood also entails a bond, while birth is simply an event. One could argue that identity based in ideology rather than lineage could also be spiritual or metaphorical; Christians often say that they are "born again" when they are baptized later in life. When a Muslim takes on US citizenship, you could say they are "born again" in secularism.

However, "*ummah*" is still spiritually, emotionally, and linguistically superior to "nation," because by virtue of its common root with the word "mother," it emphasizes connection rather than separation. Birth marks the beginning of an individual's autonomy and identity as an individual separate from the mother, whereas "*ummah*" linguistically affirms the link to the source of shared identity.

This same logic is consistent in various forms of *kufr*; you can find both Christians and Hindus dividing Allah into three. Once you have diminished Allah's greatness by dividing it, even under the pretext of "making it more accessible" or easier to grasp and understand, what can be divided once can be divided again. Indivisibility is an intrinsic quality of purity which, like virginity, is gone forever once it is lost.

This culminates in the thousands of idols of the Hindus, and even worshiping deities which according to their own traditions were previously known to be demons. In the case of the Christians, it began with assigning divine powers to saints, and escalated to the point where they have divided Allah's sovereignty as a lawgiver and distributed it to masses of millions of human beings by way of democracy.

By contrast, the internal logic of Islam always tends towards unity. Where Allah commands separation, it is for the sake of unity; for example, the command to fight the *mushrikeen* or to distinguish ourselves from them.

Because shirk is an innately divisive ideology, no unity is achieved by forming bonds of love and friendship with the people of shirk. Likewise, we cannot accept and embrace nationalism for the sake of an unsustainable, gluttonous peace, because building on the basis of falsehood will ultimately lead to hatred and conflict.

Allah created the earth as a means by which He sustains humans and jinn so that we may worship Him. Allah is the absolute owner of everything, and the only border that truly matters on the earth is between the lands of obedience to Allah and lands of rebellion— *dar al Islam* and *dar al kufr*, because this is the dividing line between a land that embraces its purpose, and a land that rejects it.

Purity is necessary for purification; *wudhu* is only valid if performed with pure water. Purity, and by extension, purification, can only be established by separation from filth. Likewise, unity can only be established by separation from that which is inherently divisive. The strength of group identity is proportional to enmity towards "out-groups."

Takfir, like so many rulings established in the sharia, is really most important in the context of *jama'ah*. *Takfir* is the means of ejecting

someone from the *jama'ah*, just as we eject filth from a house to preserve the purity and health of the house.

Membership in a nation has criteria related to birth; it depends on what land you were born in, which father or mother you were born to. Membership in the *ummah* of Muhammad ﷺ depends on maintaining purity and unity of worship. The Prophet ﷺ said:

بُعِثْتُ بين يَدَيِ السَّاعة بالسَّيفِ، حتى يُعبَدَ اللهُ وحدَه لا شريك له، وجُعِلَ رِزْقي تَحت ظلِّ رُمْحِي، وجُعِلَ الذَّلُّ والصَّغار على مَنْ خالَف أمري، ومَنْ تَشَبَّهَ بقومٍ فهو منهم

"I was sent with the sword before the Hour, until Allah alone is worshiped with no associates. My sustenance has been placed beneath the shade of my spear. Whoever opposes me is humiliated and disgraced, and whoever resembles a people is from them."[137]

This is the purpose of the creation of the universe, and this is the purpose for which Islam was revealed. Just as purification can only be achieved with purity, spreading *tawheed* can only be achieved on the basis of *tawheed*.

The distinction between these types of division are akin to the distinction between fear of Allah and fear of the creation in that they are inversely proportional. Fear of Allah causes a decrease in the fear of the creation, because the more our awareness of Allah increases, the more we become aware of the inability of anything in the creation to harm us without His permission.

Division on the basis of truth increases unity, while division on the

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137 Musnad Ahmad, 2/92

basis of falsehood decreases unity. So we find the areas where Islam is strongest today have the strongest ties of kinship, because ties of kinship are bonds created by Allah. Likewise, the areas where *kufr* is strongest today are characterized by the most advanced disintegration of families, because the people have abandoned natural bonds in favor of the artificial bonds of corporate and state institutions.

The resources required for the operation of a state which is in harmony with the laws of nature and the universe (the order of Allah) are much less than the requirements of a state which rejects those laws and tries to replace them. The state that tries to compete with Allah needs great symbols of power like large buildings and displays of wealth and force in order to reinforce the illusion by which it drives to people to forget Allah and worship it instead.

To derive this wealth, it must not only invade other countries and extract their resources, it must also sacrifice families and break them open to extract their economic value, much as we crack the bones of animals to make broth.

The unity of secular nation-states promotes division on the micro-level, by severing the ties of kinship, and on the macro-level, by establishing a world order that restricts natural flows of people and commerce. In a similar vein, referencing hadith about obeying the imam of the Muslims to defend national rulers inverts the original intent of the hadith by deploying it in service of the division of the *ummah* rather than its unity.

This is small scale unity for the sake of large scale division. By limiting the perspective to a single nation, it is possible to deceive the ignorant into thinking that the aims of the sharia are being served by establishing peace in one nation at the cost of facilitating and supporting war in other lands. This is the temporal expression of *kufr* as well— the trade of short term benefit for long term harm.

Without unity, we are all living in a state of ignorance where tribal, ethnic, or national identity takes primacy over the bond of faith. This is the *jahiliyya* referred to in the hadith of Rasulullah ﷺ, in which he said:

مَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً

"Who dies without the bay'ah around his neck, dies the death of jahiliyyah." [138]

The *bay'ah* is the means by which *jama'ah* is established. The *ummah* as a political entity is defined by this *jama'ah*. With the prevalence of nationalism, the *ummah* is facing an identity crisis, where we are divided, as *Fir'awn* did to Bani Israel, into sects.

إِنَّ فِرْعَوْنَ عَلَا فِي ٱلْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا

Surely, Pharaoh exalted himself in the land, divided its people into sects. [139]

The only way this can be resolved is by the reestablishment of the *jama'ah* of the Muslims based upon clear leadership, according to the Prophetic methodology. Loyalty and disavowal on the basis of *tawheed* can facilitate this process, because the more you reject shirk and the *mushrikeen* the greater the pressure and motivation will become to migrate to a place where you will be supported by the Muslims, and this is from the *sunnah*.

And all praise belongs to Allah, the Lord of the worlds.

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138 Sahih Muslim, 1851
139 Surah al Qasas, 4

The Bond of Citizenship

The story of the *khalifa* al Mu'tasim coming to the aid of the Muslim woman attacked by Romans is a good illustration the absence of Islam today. A Muslim woman was abused by a Roman soldier, and she cried out the name of the *khalifa*, al Mu'tasim. A man heard her cry and relayed it to the *khalifa*, and he dispatched a large army which conquered the city and freed the woman.

Today, nations may come to the aid of their citizens, applying diplomatic and even military pressure to protect them, but these nations will not lift a finger to aid a Muslim solely on the basis of their faith. It seems some think that Islam is composed of the five pillars; that if you have *tawheed*, *salah*, *zakat*, *hajj*, and fasting, your religion is complete. But the reason these are called "pillars" is because they uphold Islam, which is a structure bigger than its pillars.

Citizenship, in its modern manifestation, was invented in the last two hundred years. It is derived from the Christian concept of loyalty to your feudal lord, who was in turn legitimized by the pope. Even in the legal terminology of the word "sanction" this history is visible. "Sanction" has the same root as "sanctify," which means to literally give a blessing, in the form of a prayer. When Christian kings were crowned, they were anointed with blessed oil, as described in the Bible. Loyalty to the king was thus seen as loyalty to God.

With the reformation and "enlightenment," the role of kings diminished greatly, and the "lord" became the people, in Arabic, *ash-sh'ab* (the people) or *al watn* (the nation). So when Gamal Abdel Nasser deposed the King of Egypt, instead of beginning his address to the people with "Bismillah" (in the name of Allah), he said *bism ash-sh'ab* (in the name of the people).

This is why it is important to understand nationalism's roots in Christianity. Because this is not understood, many sincere Muslims fall into the trap of unconsciously serving the false *ilah* (deity) of the nation.

This is shirk, and the proof that we can fall into shirk unknowingly is the *du'a* of the Prophet ﷺ:

$$اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ ، وَأَسْتَغْفِرُكَ$$
$$لِمَا لَا أَعْلَمُ$$

> "O Allah, I seek refuge in you from associating anything with you knowingly, and I seek your forgiveness for that which I do unknowingly."[140]

In Islam, we have a tradition with some similarities to the papacy with the *khalifa*. Local leaders or rulers may give *bay'ah* to the *khalifa*. If the *khalifa* accepts their *bay'ah* and appoints them as local governors, obedience to them is obligatory as long as it does not mean disobeying Allah. Those whose *bay'ah* is accepted become representatives of the *khalifah*, who is the successor of the Prophet ﷺ who is the Messenger of Allah, *subhanahu wa t'ala*, and so obedience to the ruler is a form of obedience to Allah.

Obedience is obligatory even in times of hardship. We don't simply change rulers according to who will give us money or fulfill our desires, and this obedience and patience is a form of worship. There are many reasons for this, but one important element is that obedience is key to unity, and Allah commands us to be unified.

$$وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا$$

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140 Musnad Ahmad, 4/403

And hold firmly to the rope of Allah all together and do not become divided.[141]

This obedience comes with some important caveats, including that there is no obedience in disobedience to Allah.

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا طَاعَةَ فِي مَعْصِيَةٍ إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ

Ali, radhi Allahu anhu reported that the Prophet ﷺ said, *"There is no obedience to anyone if it is disobedience to Allah. Verily, obedience is only in good conduct."[142]*

A Muslim ruler deserves obedience, even if he is corrupt or unjust. However, once he actively abandons Islam in his rulership, it becomes necessary to remove him from power, and obedience is no longer due. If obedience is rendered to a ruler that does not establish Islam, and instead actively works against the establishment of Islam, then unity is not achieved by obedience to such a ruler. This likewise applies in the case of a ruler who actively seeks to prevent the unification of the Muslims by reinforcing the divisions imposed upon the *ummah*.

Although the bond of citizenship is fundamentally contrary to the bond of faith which unites the *ummah*, we can see in it a practical model of what the bond among Muslims is supposed to look like. With this realization, we can understand that citizenship and nationality is not a neutral concept, but rather an element of another religion. We have removed an integral part of Islam, and replaced it with a vestige of the legal system of *jahiliyyah*, so it is reasonable to treat nationalism and

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141 Surah Al e Imran, 103
142 Sahih Bukhari, 6830

those who call to it as we would other innovations and those who propagate them.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي خُطْبَتِهِ يَحْمَدُ اللَّهَ وَيُثْنِي عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ يَقُولُ مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضْلِلْهُ فَلَا هَادِيَ لَهُ إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Jabir ibn Abdullah reported that the Prophet of Allah ﷺ would praise Allah in his sermon, as He deserves to be praised, and then he would say, *"Whoever Allah guides, no one can lead him astray. Whomever Allah sends astray, no one can guide him. The truest word is the Book of Allah and the best guidance is the guidance of Muhammad. The most evil matters in religion are those that are newly invented, for every newly invented matter is an innovation, every innovation is misguidance, and every misguidance is in the Hellfire."*[143]

Economics as Theology

A religion divested of the power of state (courts) is no longer a religion. This is why Bitcoin, as a movement, has long had a religious quality to it. States are the practical embodiment of religious values— secularism

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143 Sunan an-Nasa'i, 1578

is the elevation of the values of rationality and individualism to a dominant position above all other values.

This is why many compare Bitcoin to the printing press. It is a technology which breaks an otherwise unchallenged hegemony. The real power of the printing press was that it broke the power of the priest class. Bitcoin, on the other hand, breaks the power of the economists who determine monetary policy, who are actually a kind of priest class.

Economists are truly among the high priests of secularism; Adam Smith was a theologian, and his work articulated the belief that the action of the free market is one of the means by which divine will becomes manifest. This premise came to be an integral element of liberalism.

This is in keeping with the general pantheistic revival of the age; European scholars shifted towards the belief that the study of nature was a higher source of truth than revelation. So Smith's belief in the divine action of free markets was, like the broader Protestant movement, a challenge to the administrative power of the clergy. It's worth noting here that the word "administer" originates from the medieval Christian "ministers," another word for priest.

Even now, government agencies in many languages are called "ministries," an explicitly religious expression. The use of the word to refer to government officials only appeared around the same time as the rise of the paradigm of nation-states as an alternative form of political organization to the Catholic church.

So modern economic theory is very much a branch of Christian theology. Implicit in it are assumptions about the nature of Allah, the world, and the purpose of life. It's not surprising that theory based in "Enlightenment" pantheism would lead to the rampant consumption characteristic of late Anglo global capitalism/liberalism. This is

because pantheism breaks down the division between Allah, the Creator, and the physical world, the creation.

If it is understood that the Truth (one of the names/attributes of Allah) is best understood through observation of the natural world, this places the highest ideal, the divine, within nature. Since this assumption is accompanied by the belief that Allah is infinite, placing Allah within the creation leads to an assumption that the bounty of nature is infinite. Shortfalls on earth simply mean it's time to expand into space.

This is what is so theologically radical about Bitcoin; it is mathematically (logically) enforced scarcity in a world order dominated by a theology that recognizes no authority higher than logic, and where the entire mode of existence is based upon assumptions of abundance rather than scarcity. In other words, Bitcoin not only breaks the monopoly on government issuance of currency— it also exposes a fatal flaw in the logic underlying the foundational theologo-economic precepts of the modern world system.

Furthermore, Bitcoin, like a nation-state, commands political loyalty, because in the modern world system the legitimacy of a government is based on its ability to bring wealth to its subjects (since human desires are the object of worship which is believed to grant sovereignty). Those who buy and hold large quantities of Bitcoin are indeed enriched by virtue of their loyalty, and generally those same individuals are very disloyal to modern nation-states, eschewing "statism" as a detestable religion, and its adherents as "bootlickers."

So the rise of Bitcoin very much signals a shift towards a new paradigm of political organization in which nation-states will lose authority and relevance, much as the power and influence of the Catholic Church declined with the rise of the nation-state.

The Impossibility of a Perfect Ruler

Ibn Abbas came to Umar, *radhi Allahu anhum*, one day and found him in distress. Umar was deliberating about who to appoint as his successor. Ibn Abbas, *radhi Allahu anhu*, asked about Ali, and Umar mentioned an issue why Ali, *radhi Allahu anhu*, was not an ideal fit. Ibn Abbas then asked about Uthman *radhi Allahu anhu*, and Umar also found an objection.

He then asked about Talhah, then az-Zubayr, then S'ad bin Abi Waqqas, then Abdurahman bin Awf, *radhi Allahu anhum*. Umar found an objection with every one of them. He said about the qualifications for *khalifa*, he must be "strong without being violent, gentle without being weak, economical without being miserly, and generous without being wasteful."

Finally, he appointed all 6 to elect his successor, and among them they chose Uthman. If Umar could not find an ideal leader from the best generation that walked the earth, what about us? We must be patient with any imam who rules by the *sharia*, however flawed and imperfect. It is better to be united under a bad Muslim leader, than divided under two good ones.

The Religious Nature of State Institutions

Institutions of the modern state like ministries of health, interior, education, defense don't deserve to be regarded as any less "religious" than the Sufi *tariqas* that performed similar functions under the Uthmani (Ottoman) state. These governmental institutions are imbued with and built upon religious values, and in some cases they emerged directly from monastic and crusader orders. In the past, the idea of making an organization whose primary purpose was something *other*

than worship did not occur to people, because they understood that worship is the purpose of our existence.

Indeed, all of these institutions still have worship (or service) at the core of their identities. Secularism simply substituted human beings (or nations, agglomerates of humans) for Allah as the object of worship or service. So today if you speak to civil servants working in Western style governments, they will generally affirm that the purpose of their work is to "serve" their community, country, or humanity. In other words, these are institutions of the ideologies of humanism and nationalism, or some mixture of these.

If you want evidence for the religious nature of these institutions, you simply need to go to a Muslim country and talk to any person you meet in the street about *aqeeda*. When you find some problems in their *aqeeda*, inquire them about where they got this idea. In almost all cases, you can trace it back to the policies and programs instituted by these ministries. Indeed, ministry is actually an analogue of *da'wah* in English — for example, Christians refer to the time 'Isa, *alaihi as salam*, spent on earth teaching as his "ministry."

These institutions have probably become the biggest force for spreading Christian and polytheistic *aqeeda* among Muslims. Constructing models of governance based on European models requires in almost all cases entering into the educational institutions of the Jews and Christians, or institutions accredited and regulated by accreditation boards controlled by Jews and Christians.

This entire hierarchy is filled with ritual and symbolism. Greek letter societies and graduation ceremonies are good examples. Official documents are solemnized with images of animals placed on official seals. These rituals all have roots in tribal, polytheistic traditions.

Also critical to the nature of ritual within these institutions is hereditary intellectual and social capital. Bureaucrats, like breeds of

horses, are bred over generations to fill specialized roles. University professors, for example, are very likely to have at least one parent who is also a university professor, in keeping with the hereditary priest classes of other historic cultures.

Individuals with certain social and intellectual habits have a much easier time climbing in these hierarchies, and these social and intellectual habits accumulate from generation to generation. There's also a genetic element, and in many cases people with similar professions are more likely to marry each other, leading to the formation of genetically specialized castes.

This reality points to one of the major shortcomings of the Salafi movement. The Hanbali *madhab*, to begin with, is probably the *madhab* that was least adopted by Islamic states throughout history, and the Najdi Hanabila of Muhammed ibn Abdul Wahhab's revival emerged in a very rural setting. As such, the body of literature on governance within the Najdi-Hanbali intellectual stream is relatively limited. This has contributed to Saudi Arabia's embrace of an Anglo-American approach to state building.

By contrast, in spite of the many religious failures of the Uthmani (Ottoman) empire, they did develop a fairly strong institutional culture on the basis of Islamic traditions. This culture was eroded to a large extent by the degeneration of the ruling classes and their embrace of European customs, but many elements were still intact by the time Ataturk came to power. The evidence of this is visible in the extensive purges carried out by Ataturk to expunge all elements of Islam from government, and to reshape the state in a secular image.

Those who follow the religious thought typical of the Saudi establishment have little sympathy for the destruction of the Islamic institutions of the Uthmani empire because of how widespread *bid'ah* and even *kufr* and *shirk* became, especially in the later phases of the empire. However, this aversion can lead to "throwing out the baby

with the bathwater."

Although *bid'ah* became central to much of the civil society of the Uthmani state, there is much accumulated inter-generational capital left from this period which can be salvaged, with the permission of Allah, while still taking care to purify traditions from *bid'ah* and *shirk*.

The destruction of Uthmani institutions might be something to celebrate if they were replaced by something closer to the authentic *sunnah*, but they weren't. Across the Muslim world, they've been replaced instead with secular institutions with Judeo-Christian and pagan roots. The tolerance for these institutions and hostility towards Sufi institutions is an indication of an attitude of being hard on *bid'ah*, but soft on *kufr*.

This is understandable to some extent, because the religious influence in Western-style institutions is not readily apparent. However, even if the presence of these institutions in Muslim lands were not religiously detrimental, pursuing the construction of Western-style institutions is not realistic for most of the Muslim world given the nature of the current world economic order. Western institutional development was only possible through the colonization of most of the world and looting its wealth. Western modes of governance are unsustainable and not viable for the entire earth.

Furthermore, the structure of these institutions are in many cases not at all suited to Muslim societies, just as the structure of European gardens are not suited for Muslim lands. Now grass lawns are a common feature in government installations throughout the Arabian peninsula, even though this makes no sense for the region and is much more difficult and expensive to maintain than it is in Europe (and often requires equipment manufactured in Europe!) This also applies when it comes to style of education and labor.

Rather than seeking to imitate or "Islamize" Western institutions, we

need to focus on recovering and restoring the accumulated genetic, social, and intellectual capital invested in Islamic institutions, and build on this basis. The traditional *madhahib* are the most prominent example of Islamic institutions that exist today. Even if some of these institutions are affected by deviations, correcting this deviance will be easier than trying to Islamize Western institutions, since their historical, legal, and intellectual foundations are rooted in *kufr*.

Ibn Taymiyyah commented that some innovators like the Rafidha and Jahmis would travel to the lands of the *kuffar* and convert some *kuffar* to their beliefs, and he said this was still better for the kuffar than remaining upon Christian or Jewish belief.[144] In the same sense, retaining deviant Sufi institutions is still preferable to adopting Judeo-Christian-pagan institutions.

Trying to reconnect to the legacy of the first generations of Muslims is a noble and worthy goal. However, we should not throw away the work of the intervening generations. If we try to reconnect to the salaf while neglecting the intervening generations of sincere but imperfect Muslims, we will find ourselves disconnected from our present reality, because the present is a composite of the past.

Developing a sharia ruling requires both understanding of the revealed law and the reality to which the law is to be applied. If we are disconnected from our reality, we cannot understand it, and if we cannot understand it, we cannot develop the rulings necessary to navigate the challenges we face today.

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144 Majm'ua al Fatawa, 13/96

Privileges and Responsibilities in the Prison of Nationalism

Freedom to travel within the framework of the international immigration system is only granted after a process of careful vetting. Whether on the basis of genetics, place of birth, or proven loyalty and obedience, the privilege of travel is only granted to those who are not seen as a threat.

Someone who comes from Europe or the United States may be granted the right to travel based on the role of their ancestors in the construction of nation-states that occupy important positions in liberal world order. Others must prove their worth by serving this order. This must be done through some kind of contribution to the order. In any case, there will be careful screening process to ensure each new person granted these privileges does not present a threat.

The inverse is also true. If someone has the freedom to use this infrastructure (airports, pass through immigration points, etc.), and they begin to demonstrate authentic Islamic creed, they will have their privileges revoked. So when you see Islamic scholars and *da'ees* traveling around internationally and giving lectures, keep in mind that the *awliya* of Satan have expressly decided to allow them to do this.

Why? All privileges carry with them responsibilities, and the privilege of enjoying the liberal world order comes with the obligation of serving it. So in effect, the requirement of inclusion in this system is to serve other than Allah. Nations are accepted into the fold of the international order by conforming to certain behaviors and values— in other words, by serving the agenda of the international system. Individuals, families, and tribes in turn are accepted as citizens of nations for their service to these nations.

Nationality is defined as "a legal bond between an individual and state." To describe it more accurately, though, it should be described as "bondage" rather than a bond. You become a servant to an idol crafted from the collective desires of a population. In Islam the legitimacy of a state is derived from subservience to Allah, while in nationalism legitimacy is derived from subservience to national and international collectivized desires. This "service" is often formalized in humanist discourse as "serving humanity."

Revoking someone's nationality in this religion is essentially the secular equivalent of *takfir*, or excommunication in the parlance of medieval Christendom. This exposes the emptiness of the liberal ideal of "freedom." Worship is the purpose of our existence, and service, (or slavery or bondage) is synonymous with worship. No matter how much proponents of liberal humanism talk about freedom, the fact is they devote their lives to maintaining a system that tries to force every human being on earth into the service of other than Allah.

The "Universal" Declaration of Human Rights states that everyone has the right to a nationality, but there is no right not to have a nationality enshrined into the document. What about those who don't want to have a nationality? They become "stateless persons," and these stateless people generally receive travel documents and the kind of services that would ordinarily be provided by a nation from the United Nations instead.

Such people have no duties, but also virtually no rights. The attempt to build an Islamic state in Iraq and Syria during the course of the Syrian civil war illustrated this concept very well. A number of Muslims who migrated had their nationalities revoked, ending up stateless.

Losing the privileges of participation in the liberal order is one of the best measures of actual opposition to this order. Individuals who are active in supporting the construction of alternatives generally will have sanctions placed upon them which prevent their participation in the

financial system, and will often be placed on the "No Fly List," or Interpol lists which prevent them from international travel and lock them out of the financial system.

The oppression of this system is almost unimaginably great. How many families have been torn apart on the basis of national origin? How many people have died trying to seek employment in places with strong demand for laborers? How much has human prosperity been curtailed by obstructing the free flow of goods in order to enrich tyrants?

It is by means of this system that a largely racial global caste system is established, in which some people are forced to work in life threatening conditions at starvation wages, while others die of over-consumption and obesity. It is impossible for someone who has faith in their heart to willingly support and accept all of this, and indeed, the more faith Allah, *subhanahu wa t'ala*, bestows upon us, the more driven we will be to oppose it.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيّ رَضِيَ اللهُ عَنْهُ قَالَ سَمِعْت رَسُولَ اللَّهِ صلى الله عليه و سلم يَقُولُ: مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغيِّرْه بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ

Abu Sa'eed al-Khudree, radhi Allahu anhu, said 'I heard the Prophet of Allah ﷺ say, "*Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.*"'[145]

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145 Sahih Muslim, 49

So as faith increases, so too will opposition to this evil, and as opposition to this evil increases, the freedoms afforded a person in this world will decrease. In this we can see the reality of another hadith.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم
الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

Abu Huraira reported that the Prophet of Allah ﷺ said, *"The world is a prison for the believer and a paradise for the unbeliever."*[146]

The Link Between Law and Military Force

Institutions may only exist in the presence of military protection, just as organs of the body can only exist in the presence of an immune system. It's not possible for a genuinely Islamic institution to exist under the military protection, or *walaya*, of the *kuffar*.

Just as a body will reject foreign tissue introduced to it, a society based on *kufr* will reflexively reject institutions governed by genuine Islamic principles. This is the true meaning of religion, or *deen*. It's an all encompassing way of life based on norms and laws.

For example, even building codes reflect certain values. In societies ruled by *kufr*, you are not allowed to build a simple masjid out of freely, locally available materials and make it the juridical and educational center of the community — and this is the *sunnah*.

Instead, you will be beset with an array of regulations relating to

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146 Sahih Muslim, 2956

structural integrity, fire codes, capacity regulations. Placards like emergency exit signs and escape routes, fire extinguishers, and security cameras must be installed. Electrical infrastructure is mandatory. Every aspect of this process requires conforming to rules and standards defined by a legal system and set of values alien and hostile to Islam. Every one of these actions is an act of submission and obedience to a *taghut*.

If you choose to educate children in the masjid, many more rules will come into play. For example, all teachers must hold certain certifications, which prove that they have passed through institutions compliant with the dominant value system. There may be other requirements, such as including certain subjects in the curriculum.

All of these rules and regulations serve as a kind of training for those who obey them, instilling a habit of obedience and submission to the *awliya* of Satan and the acceptance of their laws. Small acts of obedience prepare the way for larger acts of obedience, just as small sins desensitize us to more serious sins.

An environment of immorality is established by means of the law, and it is enforced and preserved by means of force. In the same way, *sharia* and an Islamic environment is established by *jihad fi sabilillah*. To call for *sharia* is to call for *jihad*, and to call for *jihad fi sabilillah* is to call for *sharia*. Likewise, to call for liberalism is to support Western hegemony, and to support Western hegemony is to support liberalism.

Modern Immigration Law: A Perpetual State of Submission

A major current of modern Islamic discourse on international law uses *qiyas*, or analogical reasoning, to liken modern treaties, visas, and

citizenship to covenants of security, whereby a *kafir* ruler would grant safe passage to travel through the lands he governed to a Muslim. Transposing the historic "covenant of security" onto modern immigration law is problematic for a number of reasons.

Modern immigration law operates on the basis of sovereign states which, as legal entities, were imposed by force on the Muslim lands. When a Muslim is granted entry to a country, they are never allowed to enter on the basis of being a Muslim, or even as a human. They are allowed to enter on the basis of being the subject of a sovereign nation-state— a citizen.

In other words, they are allowed to enter because they demonstrate submission *not only* to the legal system in place in the land which they wish to enter, but on the basis of that legal system's authority over their own country. Something similar exists in Islam; both Muslims and *dhimmis* should recognize the authority of the *khalifa* to have the right to live in the area of Muslim authority.

This makes sense; to keep peace, it is necessary for people to recognize the authority of the ruler. But when you are required to recognize the authority of a legal system that is hostile to your religion over your own land in order to travel to a foreign land, this means that you are affirming and recognizing the authority of your enemy over you.

This is not the same as requesting permission from a Christian king to trade in his lands. Rather, it is replacing a set of legal injunctions in the *sharia* with a set of legal injunctions based on a pagan legal tradition. Beyond being a symbol of domination by Christians and Jews, the adoption of these laws by Muslims is an innovation which has supplanted part of Islam.

When Islam was established in Medina, a legal norm was established that testifying that there is no god but Allah, and Muhammad ﷺ is

the Messenger of Allah, praying *salah* and paying *zakah* meant you were a member of the community with the right to reside within that territory. Idol worshipers did not have such a right.

Is this legislation *not* from the religion? Such that replacing or omitting it would *not* be regarded as changing the religion? It is, and this is one dimension of the issue of traveling to and residing in the lands of the *kuffar* which is seldom addressed.

How can legislation which supersedes or replaces *sharia* can be considered as anything other than invalid or *baatil* in Islam? If this is the prerequisite for traveling to the lands of the *kuffar*, how can this be considered as permissible, acceptable, or normal?

This would seem to open the door to allowing modification of Islam in order to suit the interests of our enemies. Adopting these legal systems is in fact treachery by the rulers that have been installed over the Muslim lands, and as such, international immigration law cannot be considered as analogous to either a peace treaty between Muslims and *kuffar*, or letters of safe passage granted to a group or individual to travel safely in lands under the dominion of *kuffar*. Rather, it is accepting a general state of obedience and submission to a law other than the law of Allah.

We can find many modernists criticizing *mujahideen* for taking rulings from the past and implementing them in current situations where they are not appropriate, and yet we can find these same modernists doing exactly that when it comes to ingratiating themselves to the *kuffar* under whose protection they live.

International Law and the Benefits of Rejecting the Secular World Order

Intellect may complement revelation, but ultimately the human mind must remain in submission to revelation. This is the literal meaning of Islam— submission. Being a Muslim means that both the body and the mind submit to what Allah, *subhanahu wa t'ala*, has revealed.

However, intellectual understanding of the benefits of a certain command can be a means of knowing Allah and His compassion for us, and increasing our trust in Him and our eagerness to obey Him. There are a great many benefits visible in implementing the obligation of *khilafa*, and this may also apply to the use of the concept of *khilafa* in a non-territorial context.

When it comes to analysis, we should begin with spiritual benefits, because our spiritual well-being is the true purpose of our lives— all other benefits are secondary. Focusing on spiritual matters first also sets the tone for the rest of the analysis.

Khilafa is first and foremost a spiritual bond. It links us not only to the imam of the Muslims, but also to the Prophet ﷺ. This is because the institution of *khilafa* is based upon the model established by the Prophet ﷺ as understood by his closest companions.

It also links us to the righteous scholars that followed in their footsteps, because there is a large body of *fiqh* that is based upon the institution of *khilafa*. To assume this *fiqh* has no value in the absence of large scale territorial control is questionable and could be a great loss. Even as a relationship, there is additional spiritual impetus when it comes to the relationship of individual believers with the *khilafa*.

Spiritually speaking, *khilafa* or the leadership of the community under a

single imam is part of the *sunnah* and a door to divine guidance. Thus, the preservation of *khilafa* is part of the preservation of the religion, and an essential act of worship.

On the level of the preservation of life, an organization with a central leadership is often more effective than a wholly decentralized organization. Decentralized and centralized elements may exist within an organization at the same time, but the effectiveness of the whole organization will increase very much if a higher degree of coordination and discipline is possible among all the different parts.

In this way, the forces of the Muslims can be directed and focused toward specific objectives. Focus is a force multiplier, and this applies to any activity, whether *da'wah*, running a business, an insurgency, state-building, or matters of government. Centralization allows different units of the organization to specialize in different areas and cooperate with others, increasing the overall potency.

An organization with a higher degree of inter-regional cooperation is thus much more likely to succeed in actually establishing zones that are outside of the control of the satanic Judeo-Christian and pagan secularist forces, because it can focus the efforts of multiple regions to support a single region where there is a pressing need or opportunity.

Allah, *subhanahu wa t'ala*, says in His book:

وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً

And fight them collectively, as they fight you collectively.[147]

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147 Surah Tawba, 86

The Crusaders coordinate their war against the Muslims. After they sent soldiers to Iraq and countered the first territorial seizure of the Islamic State of Iraq, they then shifted their focus to Afghanistan. In martial arts, when your opponent attacks high, you counter attack low. It's a simple principle that you focus your resources to attack your enemy in his weak spot.

In terms of the other aims of the sharia, such as the preservation of honor and property, there is no purpose in preserving them except with the preservation of the religion, and the religion is not preserved in a condition of submission to the enemies of Allah. The Prophet ﷺ said:

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الإسلام يعلو ولا يعلى عليه

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<div align="center">

"Islam dominates, and is not dominated over."[148]

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The preservation of life and property is dependent on the preservation of religion and honor. If the religion is abandoned, the Muslims lose their honor. If our honor is lost, our enemies no longer fear us. And if our enemies do not fear us, then there is no security for our lives or property. And we find this reality in the Muslim lands today; tyrant puppets loot the wealth of the Muslim lands, and share it with the enemies of Allah, and kill and torture with impunity any Muslims who resist.

The reality we live in today is that the protection of honor and property is proportional to our betrayal of the *deen* of Allah. The more we submit to systems of *kufr*, the more rights we are granted by the tyrannical rulers.

The modern religion of secularism has replaced the division of the world into Muslims, *ahl ul kitab*, and pagans, with an order based on

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148 Al Bayhaqi, 5/106-108

national origin and ethnicity— nationalism. All of the rights granted in this religion are based on nationality, such that the one who refuses to participate in this system has no rights, and his life and property are not protected.

One of the major criticisms of a non-territorial *khilafa* is that it cannot provide protection for the people. This is a difficult transition, because as it is, most Muslims must depend on some nation-state for the protection of their basic rights. Yet, to truly throw in one's lot with a *khilafa* necessarily means sacrificing all of the rights afforded by the religion of nationalism— in other words, moving from nationalism to *khilafa* is nothing less than moving from *jahiliyya* to Islam.

Those who exist outside of the protection of the world system of nationalism usually have the worst circumstances of anyone on earth. Willingly leaving the protection of nationalism and joining their ranks means helping those outside of the system to shoulder their burden. The real challenge here is that it sets up an adversarial relationship between Muslims who remain under the protection of the secular world order of nationalism and those who leave it.

All sincere Muslims with the most basic level of understanding of the religion want *khilafa* to replace the system of nation-states. However, the challenge here is whether that transition can be gradual or not. Since this is a matter of law and obedience, or preferring a system other than the sharia to the sharia, it is also a matter of *tawheed*.

عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَفِي عُنُقِي صَلِيبٌ مِنْ ذَهَبٍ فَقَالَ يَا عَدِيُّ اطْرَحْ عَنْكَ
هَذَا الْوَثَنَ وَسَمِعته يَقْرَأُ فِي سُورَةِ بَرَاءَةَ اتَّخَذُوا أَحْبَارَهُمْ

وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ قَالَ أَمَا إِنَّهُمْ لَمْ يَكُونُوا

يَعْبُدُونَهُمْ وَلَكِنَّهُمْ كَانُوا إِذَا أَحَلُّوا لَهُمْ شَيْئًا اسْتَحَلُّوهُ وَإِذَا

حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ

> 'Adi ibn Hatim reported: I came to the Prophet, peace and blessings be upon him, while I had a crucifix of gold around my neck. The Prophet said, *"O 'Adi! Remove this idol from yourself!"* I heard him reciting the verse in Surat al-Tawbah, **"They have taken their priests and rabbis as Lords besides Allah."** The Prophet said, *"As for them, they did not worship them, but rather when they made something lawful for them, they considered it lawful. When they made something unlawful for them, they considered it unlawful."*[149]

This understanding that reliance on the legal system of the *kuffar* can be a form of idolatry has led some Muslims to make *takfir* of those who believe in using the systems of secularism or democracy in the short term to defend the rights of the Muslims. Another manifestation of this same issue is that some Muslims will make *takfir* on those who live in *kafir* countries and go to courts in these countries to seek their rights.

These issues are complex, and for now it is sufficient to say that most scholars regard it as permissible to seek Islamic rights through un-Islamic legal systems when there is no other option available. This topic is too large and contentious to cover here, but it illustrates the challenge of trying to maintain good relations between Muslims existing on either side of the dividing line between the territory of secular nationalism and the territory outside of it.

The relationship between Islam and nationalism is a zero-sum game, so it makes it very easy for Muslims inside and outside of nationalism to

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149 Jami' at-Tirmidhi, 3095

develop hostile relations, since there is a fundamental divergence of interests. Consider, for example, the effect of a country's inclusion in the legal paradigm of nationalism. Nationalism enables legal immigration to the West which acts as a pressure valve for *taghut* puppet governments ruling the Muslims lands.

1) It reduces the number of job seekers for available local jobs, decreasing unemployment.
2) It increases remittances sent from the West to Muslim countries, boosting the economy.
3) Remittances increase dependence on the West.

All of this decreases the pressure on states that actively fight Islam and the Muslims in the Muslim lands. There is less social unrest, and resources are freed up for security services that imprison, torture, kill, or seize the wealth of any Islamic activists who refuse to submit to the prevailing world order.

Just as participation in the paradigm of nationalism is detrimental to the Muslims who are oppressed on the margins the liberal world order, movements to reestablish Islam are detrimental to Muslims living closer to the core of the liberal world order. As efforts to reestablish *khilafa* and repel the dominance of the *kuffar* over the Muslim countries increase, so too does anti-Muslim sentiment in the West. This has caused a surge of anti-immigration policies, as well as deteriorating conditions for Muslims living in the West. In short, it reduces the immigration flows to the West, and increases the pressure on Muslims in the West to return to the Muslim lands.

This means there will be more pressure on *taghut* puppet regimes and less resources for oppressing and controlling those who oppose the legal dictates of the secular nationalist religion; most of whom are either *mujahideen* or individuals marginal to the secular world system, like the Rohingya, the Muslims of Central Africa, and others whose births are not registered in government registries and who do not carry

national ID cards.

It is difficult to conceptualize these issues on such a broad level, but to do so is key both to seeing through the deception of the *kuffar* and understanding important benefits of *jihad*. The *kuffar* hide their crimes by distributing them among a wide number of people— for example, by enslaving entire nations rather than individuals. They hide the benefit of jihad by focusing on individual deaths, while obscuring and hiding broad based benefits that could save many lives.

Perceiving this benefit requires a very long-term and broad perspective, but in the long run, if this pressure continues, it will result in strengthening of the Muslims and weakening of the *kuffar* and the *munafiqeen*. This perspective is usually missing from analysis that criticizes actions which fuel anti-Islamic sentiment in the West. This broad perspective is important, because those Muslims outside of the dominion of nationalism need to have patience with those who are living under the dominion of nationalism, and vice versa.

Political Legitimacy in Islam

Political legitimacy in Islam is not based on territorial control. It's not based on popular support. It's not based on providing services to the people. It's not based on "human rights" or recognition by other nations. It's not based on the creation, but rather on the Creator.

These other factors may contribute to solidifying an Islamic state, but the foundation must be obedience to Allah. Sharia is the basis of legitimacy in Islam. If popular support, a high standard of living and services, and international recognition are present, but the sharia is superseded by a law other than what Allah revealed, the government is without a doubt totally illegitimate from an Islamic perspective. The ideal in Islam is that political legitimacy of local rulers or governors is

derived from *khilafa*. Mawardi, rahimullah, begins *Ahkam as-Sultaniyyah* with the chapter on *khilafa*, because leadership is the basis upon which all other *ahkam* related to government are built. In other words, there is no Islamic government without leadership (*imamah*).

Adherence to sharia is to the legitimacy of a government what *tawheed* is to individual worship. If all the elements of worship are present—*salah*, *zakat*, *hajj*, and so forth, but *tawheed* is missing, the worship is invalid. Likewise, if a government looks after the security of the people and protects their wealth and has authority, but abandons sharia, the government is illegitimate.

The essential character of Islam is unity, and the essential character of polytheism is division. A people who worship the true Lord of the universe will necessarily become more connected to each other. People who worship any of the many aspects of the creation will necessarily move towards division. Unity is so integral to Islam that the Prophet ﷺ described the death of one who dies without the *bay'ah* to the imam of the Muslims around his neck as the death of *jahiliyyah*.

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيّ صلى الله عليه وسلم أَنَّهُ قَالَ مَنْ خَرَجَ مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ فَمَاتَ مَاتَ مِيتَةً جَاهِلِيَّةً وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ يَغْضَبُ لِعَصَبَةٍ أَوْ يَدْعُو إِلَى عَصَبَةٍ أَوْ يَنْصُرُ عَصَبَةً فَقُتِلَ فَقِتْلَةٌ جَاهِلِيَّةٌ وَمَنْ خَرَجَ عَلَى أُمَّتِي يَضْرِبُ بَرَّهَا وَفَاجِرَهَا وَلاَ يَتَحَاشَ مِنْ مُؤْمِنِهَا وَلاَ يَفِي لِذِي عَهْدٍ عَهْدَهُ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ

"One who defected from obedience (to the Amir) and separated from the main body of the Muslims - if he died in that state - would die the death of one belonging to the days of Jahiliyya (i.e. would not die as a Muslim). One who fights under the banner of a people who are blind (to the cause for which they are fighting, i.e. do not know whether their cause is just or otherwise), who gets flared up with family pride, calls (people) to fight for their family honor, and supports his kith and kin (i.e. fights not for the cause of Allah but for the sake of this family or tribe) - if he is killed (in this fight), he dies as one belonging to the days of Jahiliyya. Whoso attacks my Ummah (indiscriminately) killing the righteous and the wicked of them, sparing not (even) those staunch in faith and fulfilling not his promise made with those who have been given a pledge of security - he has nothing to do with me and I have nothing to do with him."[150]

Umar ibn al Khattab, *radhi Allahu anhu*, also affirmed this when he said:

لا إسلام بلا جماعة ولا جماعة بلا أمير ولا أمير بلا طاعة

"There is no Islam without unity (jama'ah), and there is no unity without leadership, and there is no leadership without obedience."[151]

Those who are striving to reestablish *khilafa* are not just striving to reestablish Islamic government. They are striving to reestablish Islam itself.

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150 Sahih Muslim, 1848
151 Sunan ad-Darami, 251

Culture

Problems with the Christian Calendar

Our conception of time is fundamental to our conception of reality, and even our perception of Allah.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ عَزَّ وجَلَّ يُؤْذِينِي ابْنُ آدَمَ يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ بِيَدِي الْأَمْرُ أُقَلِّبُ اللَّيْلَ وَالنَّهَارَ

> Abu Huraira reported that he Prophet ﷺ said, "*Allah Almighty said: The son of Adam abuses me. He curses time and I am time, for in my hand are the night and day.*"[152]

Since we continuously refer to the calendar in our daily lives, it cannot help but have a subconscious effect on us. It also relates to identity; following a different calendar gives a sense of being in a different sense of place, in the same way as seeing a new currency in circulation upon crossing an international border.

As such, the adoption of the Christian calendar is a symbol of the influence and dominance of Christian culture. Its adoption in Muslim countries is relatively recent— Egypt was the first non-Christian country to adopt it in 1288 AH (1872 on the Christian calendar), less than a decade before formal British occupation began. This came after an extended period of dependence on Britain and France, a large number of Europeans being brought to Egypt to live, and many Egyptians being sent to study in Europe.

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152 Sahih Bukhari, 4549

It's very difficult to build up the motivation to "go against the flow" and reverse this process of colonization and domination by Christians. To build this motivation, it can be helpful to understand the meaning behind the terms behind the calendar. Many elements contain outright reference to polytheistic mythologies, and naming months and days after them was intended to honor deities, or to set aside a time for the worship of these deities.

- Sunday is derived from the name of the Norse goddess Sunna who drives the chariot of the sun across the sky every day.
- Monday is named after the moon, which was also personified as a moon god named Mani.
- Tuesday is named in honor Tiwes, a Germanic god of war.
- Wednesday is named after Wodan, also known as Odin, a god of wisdom, death, knowledge, victory, sorcery, poetry, and the runic alphabet.
- Thursday is named after Thor, the Germanic god of thunder and lightning.
- Friday is named for either Freya or Frigga, both Germanic goddesses of love, beauty, and fertility.
- Saturday is named after Saturn, Roman god of agriculture

The months of the Christian calendar also inherited the names of many pagan deities, in whose honor they were named.

- January is named for Janus, a two faced Roman god of time.
- February is named for a fast in the Roman religion which used to take place around this time. This is likely related to food shortages at the end of winter, and the predecessor of the Catholic holiday Lent.
- March is named for Mars, the Roman god of war.
- April is named for Apru, an Etruscan name for Aphrodite, goddess of love, beauty, and fertility.
- May is named for Maia, goddess of growth.
- June is named for Juno, goddess of marriage and the queen of

the gods of the Roman pantheon.
- July was named in honor of Julius Caesar.
- August was named in honor of emperor Augustus Octavius, nephew of Julius Caesar.
- September means "the seventh month." However, when two months were named in honor of Caesar and Augustus, it was moved forward two months along with October, November, and December.
- October means "the eighth month."
- November means "the ninth month."
- December means "the tenth month."

In the Christian calendar, the counting of years begins from the incorrect birth date of 'Isa, *alaihi salam*. This acts as a constant reference point, reminding the people that we are living in the era of 'Isa, *alaihi asalam*, when this is not the case. In this calendar the eras are divided into B.C. meaning before Christ and A.D., which means anno domini.

"Anno Domini" means "year of our lord." This is a short form of anno domini nostri Jesu Christi, which means "year of our lord Jesus Christ." Thus, in every mention of the year in this calendar, there is an implicit reference to the idea that 'Isa, *alaihi asalam*, is our lord, and Allah's refuge is sought. Some Jewish secularists later tried to change A.D. to C.E., meaning "common era" to avoid this reference, but it's still common to see A.D. in many contexts.

There are other traces of religious degeneration embedded in the English language. The English word "noon" is derived from the Latin "nonus," which referred to the ninth hour of the Roman clock. The hours were 60 minutes like modern hours, but they began at sunrise, so the first hour after sunrise was called one o'clock, the second hour two o'clock, and so on.

In medieval England, the priests had a custom of fasting until the ninth hour, which would fall around three or four o'clock in the afternoon on

the modern clock. However, since the monks and priests wanted to break their fast earlier, they gradually moved it back over the centuries, until it reached 12 o'clock on the modern clock. Thus, in English, "noon" came to signify midday rather than late afternoon.

Lil Wayne in Saudi Arabia

Mohammed bin Salman, the crown prince of the al Saud dynasty, has rightfully earned the anger of many or most sincere Muslims in the world for his policies of promoting public immorality within Saudi Arabia. In particular, his sponsoring of music concerts in the Holy Lands of the Arabian Peninsula has upset many practicing Muslims.

One such musical act which he invited to the country was Lil Wayne, a famous American rapper. Shortly after Lil Wayne's performance in the country, he appeared on a podcast and told a story about his visit to Saudi Arabia.

He described having a problem in the airport— the airport customs agents complained that his jewelry was worth over twenty five thousand dollars, and he had not declared it. He became so exasperated with the customs agents that he went back to his plane and canceled the performance.

Mohammed bin Salman personally came to the airport to apologize, and gave him a twenty five thousand dollar gold watch as a gift, as well as a two hundred thousand dollar Lamborghini truck, convincing him to go ahead with the concert.

This in itself is unacceptable— this is wealth that belongs to the Muslims, with which the Saudi government has been entrusted. While this is happening, children are starving to death in Yemen, a short distance away. At the same time, heavy *hajj* fees are leveled against

impoverished Muslims from Africa and Asia, meaning some of them need to save for twenty or thirty years to go to *hajj*, or are never able to go at all.

To take this wealth from impoverished pilgrims and then to give it in the form of extravagant gifts to a kaffir singer who openly sings about committing all manner of vile *crimes* would be very wrong in itself, but it was especially shocking to me due to some of the research I had done about Lil Wayne in the past. One thing that stood out in my memory was a strange coincidence involving a Lil Wayne music video and a mass shooting in the US.

The shooting took place in a movie theater in Colorado. The music video was publicly released several hours before the shooting happened. The video features a scene, which for some unexplained reason takes place in a movie theater where 12 skeletons are dancing to the music. Oddly enough, in the course of the shooting, exactly 12 people were killed.

Many people were astonished by this coincidence. When I researched the motive of the killer, I was also very shocked. He said that he had considered attacking an airport, but he was afraid that people might think it was a terrorist attack. He decided to attack a movie theater instead because, in his words, "the message is that there is no message."

The shooter seemed to come from a normal family, he had a successful academic career, and had had a girlfriend. It was as if he was possessed by the desire to kill people he didn't know, for no reason. There was something oddly demonic about the entire thing.

My suspicion of some kind of demonic activity was further confirmed when I decided to read some of Lil Wayne's lyrics. I found one song which revolved completely around shooting and killing people, speaking proudly about these topics. The song is called "Heat," which

is a reference to guns, and the chorus goes as follows:

> "I shoot your arm, leg, leg, arm, head
> The heater burner bruiser is on my hip this year
> I shoot your arm, leg, leg, arm, head
> I wish a motherfucker would trip this year"

What was especially interesting about this, is that I had heard the expression Arm, Leg, Leg, Arm, Head before. This expression is part of the teaching of an American sect called the "Five Percent Nation" also known as the "Nation of Gods and Earths." This sect was an offshoot of the Nation of Islam, and teaches that every black man is God.

The leader of the sect had named himself "Allah" to emphasize this teaching, and members of the sect sometimes say that Allah is an acronym for arm, leg, leg, arm head (A L L A H), a reference to the idea that Allah can be found in the human.

In the context of Lil Wayne's song, however, I took this to be a reference to shooting and killing Allah, since this is the meaning of the acronym. For these reasons, I had long considered Lil Wayne to be an overtly satanic artist, so Muhammed bin Salman's treatment of him certainly reinforced my suspicion that the Saudi regime is also under satanic influence.

Problems with European Islamic Identity

The traditionalist Muslim movement in England is very keen to talk about the history of the Muslims in Britain. This is a common theme among Muslim populations in the West who are committed to living permanently in these countries. History is related to identity, so they develop narratives to place themselves in the national identity of these countries as an integral part of the society.

In the case of Britain, you can find Muslims who follow this kind of thought by tracing their history back to early converts who entered Islam through diplomatic contacts starting with the reign of Queen Elizabeth, when England allied with Morocco and the Ottoman empire against Catholic Spain.

It's natural that Muslims would celebrate the introduction of Islam in the West, but celebrating Christians who entered Islam in this way can risk implicitly condoning the conditions in which these conversions took place. Furthermore, celebrating early British converts to Islam risks supporting the idea that for Muslims to be a minority under the domination of a disbelieving majority is an acceptable or desirable condition. This is because it promotes the idea that Islam can spread gradually and peacefully through diplomatic contacts and dialogue.

This is not necessarily untrue, but the early appearance of Islam in Britain took place in the context of a balance of power which was massively harmful to the interests of the Muslims. The diplomatic relations between Christian and Muslim powers mark the beginning of the end of Muslim autonomy, and were integral to the process of total domination of the Muslim lands by Christians.

The presence of Western embassies in Muslim countries allowed them to gather huge amounts of intelligence on the countries, which in turn made it possible for them to manipulate internal political events in their favor. These embassies also became centers of cultural imperialism where Muslims were constantly invited to adopt Western culture and norms.

The diplomatic relations between Muslim and Christian countries clearly influenced elites in Muslim countries. They began to imitate the *kuffar* in dress, including by using military awards and medals. Once Islamic identity was degraded enough, the Muslims ceased to view Christians as a threat to their way of life, and so the will to resist

growing European influence over Muslim lands gradually declined.

Once alliances were formed with the *kuffar*, it made it actually desirable to imitate their way of life. Imitation is a form of praise and support for someone— it's a public affirmation that the person being imitated is doing something desirable, right, and good. When you depend on an ally, it's natural to want them to be strong, because you are under their protection. The stronger they become, the stronger your protection will become, and imitation is a form of strengthening and support.

As these alliances persisted and European military technology became more sophisticated, European allies offered expensive weapons to the Muslim rulers on credit. Of course, this credit came with *riba* attached. The debt was later used as political leverage and was instrumental in the events leading up to invasion and occupation.

This history can help us to understand why Allah commands us not to take them as *awliya*— for our own protection.

$$
\text{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ}
$$
$$
\text{بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ}
$$
$$
\text{لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ}
$$

O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.[153]

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153 Surah Maida, 51

The few Muslim converts that appeared in Britain were a side effect of these events. On the whole, however, it is very clear that the effects of these events harmed the Muslims greatly and benefited the *kuffar* to a similar measure.

Today, the ideological descendants of these early Muslim converts have generally become strong opponents of the modern movements to restore Islamic empire and curtail Western hegemony. This is further evidence that these early converts do not deserve special attention and celebration. Establishing Islam in a Christian country in a way which is totally compatible with Christian laws and norms is not establishing Islam at all.

Modern Western Muslims may oppose Western policies against Muslims, but when it comes to actual resistance to these policies, they do so in a way that conforms fully with Western legal and institutional norms. This is, in fact, no resistance at all, but actually reinforcing the same world order. It just so happens that this world order also preserves the ethnic and national privilege of these same communities.

If Muslim converts in the West want a role model or want to celebrate the harmony of their ethnic identity and Islam, they shouldn't look to Marmaduke Pickthall or Abdullah Quilliam, but rather to Robert of St. Albans. Robert was a crusader who embraced Islam and led an army to liberate Jerusalem alongside Salahadin al Ayoubi. He later went on to marry one of Salahudin's nieces, stayed in the Muslim lands, and his descendants live there as Muslims today.

Very often, when it comes to converts who stay in the lands of the *kuffar*, their children and grandchildren grow up with only a faint attachment to Islam. More often than not, they end up leaving Islam and conform to the norms of the societies they are in.

So the cultural exchange that took place in the early modern period, which led to the first Muslim converts and mosques in the West, was clearly a two way street which benefited the *kuffar* much more than it benefited the Muslims. This is how the way of life of the *kuffar*, including democracy, institutionalized prostitution (ie. feminism), and over-consumption infiltrated Muslim lands.

This project is destined to fail, however. The ideologies the *kuffar* are attempting to spread are already destroying their own societies. Their attempts to propagate these ideologies in Muslim lands just spread their efforts even thinner, because it is mainly small classes of hypocritical collaborators who truly internalize Western values in Muslim lands. The more these behaviors are adopted, the stronger the backlash grows from the sincerely religious, and the more expensive the Western imperial project becomes.

If the money stops flowing, or if residence visas to Europe, North America, and Australia and Western education lose their appeal, the hypocrites among the Muslims who have converted to secular humanism will quickly drop their masks and imitate whatever lifestyle best serves their material interests.

This same dynamic applies to the efforts of Muslims to build influence in the West. Oil money from the Gulf and the Muslim Brotherhood's intellectual capital have made inroads into Western politics and media, but the stronger their influence grows, the stronger the backlash from ethnic nationalists and extreme right-wing parties in the West becomes.

By seeking more rights, defending their status in *mushrik* societies, and pursuing more political influence in the West, Muslims are digging their own graves. The more they push, the more the anti-Islam extremists will be empowered. Even so-called "centrists" like Macron in France are implementing anti-Islamic legislation in order to prevent a flight of voters to the right.

A pattern is emerging where it is demanded of Muslims that they renounce more and more of Islam in order to enjoy the material benefits of living in these societies. Those who refuse are branded as extremists, harassed, and marginalized. Those who serve the agenda of the enemies of Allah are rewarded, but when times gets tough and people revert to tribalistic, ethnic favoritism, Muslims in the West will be in a very bad position in spite of having sacrificed parts of their religion to achieve acceptance.

This is why minority narratives of Muslims having a place in the national cultures of countries like the US and UK are a waste of energy. It is not from the *sunnah* to struggle to achieve acceptance within a society that is steeped in immorality and idolatry. Rather, the *sunnah* is to reject idolatry and immorality until coexistence becomes impossible, and to then focus energy on establishing and building a society organized according to the true purpose of our life— to worship Allah, *subhanahu wa t'ala*, exclusively and sincerely.

Al Wala wal Bara Demonstrated by the Kuffar

Loyalty and disavowal (*al wala wal bara*) are not just an essential part of Islam. They're a key part of any successful war effort. There is lots of documentation of this from recent wars, yet somehow many Muslims have been conditioned against it. In fact, many Muslims show affection and acceptance for the cultures that are invading their lands and stealing their wealth. It's impossible to win a war, or even fight, in such a condition.

Western societies dissociated or disavowed the culture of their enemies during war time in many different ways. One of the reasons that the spelling of words is different in American and British English is

because after the American revolution some scholars wanted to distinguish America from Britain, and so they published dictionaries with American spellings.

During WW1, anti-German sentiment in Britain was so strong that the king of England was forced to change his German sounding last name, Saxe-Coburg and Gothe, to the English sounding name "Windsor." Boycotts of German products continued even after the war ended.

During the war, the "German shepherd" dog breed was renamed "Alsatian" in the English-speaking world, and the name wasn't changed back until 60 years later. US President Theodore Roosevelt rejected "hyphenated" American identities (ie. German-Americans) during the war, asserting that you are either American or you are not.

Many German owned businesses in America were looted, leading Germans to change their last names. Cities and streets with German sounding names were changed. Many schools canceled German language classes. Germans in the US were forced to buy war bonds to prove their loyalty. In America, they even changed the name of "hamburgers" to "liberty sandwich" until the end of the war. Boycotts of German products were widespread in the US as well.

The Cold War between the communist Soviet Union and the capitalist West also saw plenty of culture war.

In Belarus, protesters against the pro-Soviet government used a denim shirt as a flag, because blue jeans were perceived as a symbol of Western culture. The import of blue jeans was banned in the Soviet Union, and people wearing them or listening to American music would be viewed by many with contempt. A communist French philosopher once commented "There is more power in rock music and blue jeans than in the entire Red Army."

Cultural influence of the West was seen as breaking the unity of the

Soviet Union, and the infatuation of Soviet citizens with American culture as a major cause for the decline in popular support for communism. After the fall of the USSR, some remarked that the Russians "sold the motherland for blue jeans and chewing gum."

Something as trivial as chewing gum was also seen as a tacit endorsement of the capitalist system. Soviet propaganda depicted Americans chewing gum in disgusting and unmannerly ways, and some made up stories about Americans putting needles in gum in order to scare children away from chewing it.

In a war that centers around establishing or preserving a way of life, it is of the utmost importance to take pride in your way of life, and to wholeheartedly reject the way of life of your enemy.

True Happiness

Some see a person who is successful in fulfilling his desires and think he is happy. But underlying this person's appearance of happiness, there is always an anxiety about losing the objects of his desires. Even the most heedless person knows on some level that the enjoyment of this life is temporary. This kind of happiness is always tainted by the fear of loss.

The only true happiness comes from progressing towards fulfillment that has no end or expiry. This happiness can only be achieved by faith, and the ability of a person to reach it is completely independent of any of the temporary objects of desire (wealth, status, children, etc.).

Fear, in relation to temporary things, is a source of unhappiness. Fear in relation to the eternal (Allah and His reward and punishment) is a source of happiness. Fear of Allah and fear of the creation are inverse to one another; as one increases, the other decreases.

Who relies on Allah, Allah will be sufficient for him. But who seeks fulfillment or security from the creation will never be satisfied, and will never sense true security.

In this, a part of the importance of the *sunnah* is visible. To live, it is necessary to interact with the creation, and the *sunnah* is a template for this interaction. Thus, when we seek benefit from the creation according to the *sunnah*, we are not seeking it out of a belief in its ability to benefit us, but rather as a means to draw nearer to Allah, who is the only one who can truly fulfill our needs.

It's necessary to seek to achieve worldly goals, but if we follow the *sunnah* in achieving those goals, we can transcend the idea that the creation has the power to harm or benefit us. Instead, we rely upon Allah to fulfill our needs, according to the principle:

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ

Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."[154]

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154 Surah Al e Imran, 31

The Benefits of Salam

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِين

And those who were mindful of their Lord will be led to Paradise in ˈsuccessiveˈ groups. When they arrive at its open gates, its keepers will say, "Salam aleikum (Peace be upon you)! You have done well, so come in, to stay forever."[155]

The importance of the greeting of "*salam*" is often underestimated. As with many of the miraculous blessings we are graced with, we can easily forget its value. The value of *salam* is such that it is directly connected to mutual love among the believers, which is connected to faith:

قال رسول الله صلى الله عليه وسلم : والذي نفسي بيده لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا أولا أدلكم على شيء إذا فعلتموه تحاببتم: أفشوا السلام بينكم

The Prophet ﷺ said: "*You will not enter Paradise until you have faith and you will not have faith until you love each other. Shall I show you something that, if you did, you would love each other? Spread salam among yourselves.*"[156]

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155 Surah Zumar, 73
156 Riyad as-Salihin, 378

Although it is a simple and routine action, it is at the same time a supplication for several things. First, "*as-Salam*" is one of the names of Allah, *subhanahu wa t'ala*. This means we are literally asking that the Lord of all Creation be with the one for whom the supplication is made. It is also a supplication for spiritual tranquility, which is one of the meanings of *salam*. When a person has a strong connection with their Lord, they will not fear, because they understand that everything is completely in the control of the Most Merciful and Most Generous Creator. This leads to an emotional and mental tranquility. It is also a supplication for physical safety of the one receiving it, which is yet another dimension of the word's meaning.

The greeting itself is thus a powerful form of community service.

رجلا سأل رسول الله صلى الله عليه وسلم: أي الإسلام

خير؟ قال: "تطعم الطعام، وتقرأ السلام على من عرفت

ومن لم تعرف"

A man asked the Messenger of Allah ﷺ: "Which act in Islam is the best?" He replied, "*To give food, and to greet (with salam) everyone, whether you know them or not.*"[157]

The greeting is also a means of purifying sins, both of the one who greets and the one who is greeted.

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157 Riyad as-Salihin, 844

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمُؤْمِنَ إِذَا لَقِيَ الْمُؤْمِنَ فَسَلَّمَ عَلَيْهِ وَأَخَذَ بِيَدِهِ فَصَافَحَهُ تَنَاثَرَتْ خَطَايَاهُمَا كَمَا يَتَنَاثَرُ وَرَقُ الشَّجَرِ

The Prophet ﷺ said *"Verily, when the believer meets another believer, greets him with peace, and shakes his hand, the sins of them both will shed like leaves falling from a tree."* [158]

The reward of simply pronouncing the *salam* was defined by the Prophet ﷺ:

عَنْ سَهْلِ بْنِ حُنَيْفٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ السَّلَامُ عَلَيْكُمْ كُتِبَ لَهُ عَشْرُ حَسَنَاتٍ وَمَنْ قَالَ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ كُتِبَ لَهُ عِشْرُونَ حَسَنَةً وَمَنْ قَالَ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ كُتِبَ لَهُ ثَلَاثُونَ حَسَنَةً

"Whoever greets with peace, ten goods are recorded for him. Whoever greets with peace and the mercy of Allah, twenty good deeds are recorded for him. Whoever greets with salam, the mercy of Allah, and his blessings, thirty good deeds are recorded for him."[159]

The Prophet ﷺ was not stingy with bringing this benefit to others,

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158 Al-Mu'jam Al-Wasat by Tabari, 84/1
159 al-Mu'jam al-Kabīr, 5563

nor was he shy about accepting the bounty of Allah. He used to repeat the greeting multiple times:

وعن أنس رضي الله عنه أن النبي صلى الله عليه وسلم، كان إذا تكلم بكلمة أعادها ثلاثًا حتى تفهم عنه، وإذا أتى على قوم فسلم عليهم سلم عليهم ثلاثًا

Anas, *radhi Allahu anhu*, reported the Prophet ﷺ used to repeat his words thrice so that the meaning thereof would be fully understood, and whenever he came upon a gathering of people, he would greet them. He would repeat *salam* thrice. [160]

The value of the greeting of *salam* is such that the Prophet ﷺ told us to repeat the greeting even during a single meeting with a Muslim brother who leaves our line of sight for a moment.

عن رسول الله صلى الله عليه وسلم، قال: إذا لقي أحدكم أخاه، فليسلم عليه، فإن حالت بينهما شجرة، أو جدار، أو حجر، ثم لقيه، فليسلم عليه

Messenger of Allah ﷺ said, "*When one of you meets a brother (in Faith) he should greet him. Then if a tree or a wall or a stone intervenes between them and then he meets him again, he should greet him.*"

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160 Riyad as-Salihin, 852

He disliked returning the *salam* when he was not in a state of *wudhu*, because *salam* is one of the names of Allah, *subhanahu wa t'ala*.

أَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ نَحْوِ بِئْرِ الْجَمَلِ وَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى أَقْبَلَ عَلَى الْجِدَارِ فَمَسَحَ بِوَجْهِهِ وَيَدَيْهِ ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ

'The Messenger of Allah ﷺ came back from the direction of Bi'r Al-jamal and was met by a man who greeted him with Salam, but the Messenger of Allah ﷺ did not return the greeting until he turned to the wall and wiped his face and hands (with dust from the wall to make *tayammum*), then he returned the greeting.[161]

The Prophet ﷺ used to greet children, as well as adults, with *salam*.

عن أنس رضي الله عنه أنه مرَّ على صبيان، فسلم عليهم، وقال: كان رسول الله صلى الله عليه وسلم يفعله

Anas, *radhi Allahu anhu*, reported that he passed by some children and greeted them. Then he said: "The Messenger of Allah ﷺ used to do the same."[162]

The greeting was commanded by the Prophet alongside a number of important duties.

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161 Sunan an-Nasa'i, 311
162 Riyad as-Salihin, 862

وعن أبي عمارة البراء بن عازب رضي الله عنهما قال:

أمرنا رسول الله صلى الله عليه وسلم بسبع: بعيادة

المريض، واتباع الجنائز، وتشميت العاطس، ونصر

الضعيف، وعون المظلوم، وإفشاء السلام وإبرار المقسم.

Al Bara bin 'Azib, radhi Allahu anh, said: "The Messenger of Allahﷺ commanded us to do seven things: to visit the sick, to follow the funeral (of a dead believer), to invoke the Mercy of Allah upon one who sneezes (i.e., by saying to him: *Yarhamuk Allah*), to support the weak, to help the oppressed, to promote the greeting of '*As-Salamu 'Alaikum*', and to help those who swear to do something to keep their oaths."[163]

عبد الله بن سلام رضي الله عنه قال: سمعت رسول الله

صلى الله عليه وسلم يقول: يا أيها الناس أفشوا السلام،

وأطعموا الطعام، وصلوا الأرحام وصلوا والناس نيام،

تدخلوا الجنة بسلام

Abdullah bin Salam, radhi Allahu anh, said: I heard the Messenger of Allahﷺ saying, "*O people, exchange greetings of peace (i.e., say: As-Salamu 'Alaikum to one another), feed people, strengthen the ties of kinship, and be in prayer when others are asleep you will enter Jannah in peace.*"[164]

163 Riyad as-Salihin, 842

164 Riyad as-Salihin, 848

When people consider the advantages of living in a *kafir* land, they usually mention education, health care, the court system, or other worldly benefits. It seems that they rarely think about the blessings of being surrounded by Muslims. In a *kafir* country, even a strongly practicing Muslim who prays all of his *salah* in the masjid will probably give and receive the greeting of *salam* less than 100 times per day.

In a Muslim country, the *salams* are exchanged much more frequently. In a *kafir* country, even when you meet a Muslim in public, if you don't know them personally, you often won't know based on their appearance that they are Muslim so that you can give them *salam*. The tremendous reward of *salam* is one of many types of reward that are severely reduced or disappear when living among *mushrikeen*.

The greeting of *salam* is a simple but powerful way of building community. If we go to a place where this greeting is less prevalent, we weaken our connection to the *ummah* and deprive ourselves of many blessings. Righteous actions increase faith, and the greeting of *salam* is a righteous action that increases the love among the believers, and this love is connected to faith.

If we intentionally move from an environment with more greetings of *salam* to an environment with less greetings of *salam*, we may very well be taking a loss in our level of faith. Likewise, moving from an environment with less greetings of *salam* to an environment with more greetings of *salam* may very well lead to an improvement in the condition of our faith.

The Superiority of the Sunnah in Furniture

There are many advantages to following the *sunnah* in furniture. With more Muslims imitating Western lifestyles and adopting Western furniture all the time, it's important to remind ourselves of some of the benefits of simplicity.

First, the spiritual effects of extravagant furniture can be severe. The Western tradition of furniture originated from imitation of European kings who were wasteful tyrants. Even if the intention is not showing off, it is following someone who was showing off. Also, imitating someone is a form of honoring them and approving of them. Thus, even if we don't realize it, entering into a furniture culture and tradition is a form of honoring evil, wasteful people.

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وكُلُوا واشْرَبُوا
وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ المُسْرِفِين

O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.[165]

Sitting on the floor is a position of humility. It means that those who can afford chairs and those who cannot sit on the same level, as slaves before Allah. The Prophet ﷺ said:

آكُلُ كَمَا يَأْكُلُ الْعَبْدُ ، وَأَجْلِسُ كَمَا يَجْلِسُ الْعَبْدُ

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165 Surah al A'raf, 31

"I eat as the slave eats, and I sit as the slave sits."[166]

Sitting in this way also has many health benefits. Sitting on the floor makes you sit more upright, which improves posture with time. Improved posture places less stress on your joints and muscles, and can prevent injury. Poor posture can cause back pain and shoulder and neck issues. It can also have a negative effect on digestion, and has been linked to a higher risk of cardiovascular problems.

Because it is more work to get up and down, sitting on the floor builds core strength and increases flexibility. The ability to get up off the floor unassisted from a sitting position has been linked to lower overall mortality. Eating on the floor is also linked to improved digestion and healthier weight. Sitting on the floor cross legged is known to improve circulation, which helps digestion. Leaning forward to eat works abdominal muscles, which helps digestion and results in feeling satisfied with less food.

Western style furniture is also wasteful in terms of natural resources and labor, since it requires a lot of materials and work to produce. Forests are being destroyed around the world to provide unnecessary furniture. It's also expensive, and millions of Muslims have been forced to delay marriage because of social expectations about furniture being necessary to marry.

This is not a matter of the *sunnah* being appropriate only in the Arabian climate. In colder climates like Tajikistan and Bosnia, for example, raised wooden sitting platforms were traditionally used for greater warmth, while still enabling people to sit, eat, and socialize according to the *sunnah*.

Western style furniture also makes the home more difficult to clean. Dust accumulates under heavy, difficult to move furniture, leading to

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166 Kashf al Khafaʼ, 1/17

an overall decline in air quality in living spaces. Elevated dust levels inside the home can aggravate allergies, carry viruses and transmit infections.

Another effect of furniture is making houses more expensive. Houses have to get bigger to accommodate the furniture. Bigger houses require more materials, which also removes habitat for animals by taking up ground space from plants and insects. It is related that the bedroom of the Prophet ﷺ was so small that it was possible to touch both walls at the same time with outstretched arms.

Big furniture is also much more subject to fashion, so you find people changing their furniture from time to time. Using simple sitting cushions, you can change the outer cover if it goes out of style.

Considering the clear superiority of the *sunnah*, it's amazing that so many Muslims are struggling and saving to get Western style furniture and live the lifestyle that goes with it. It's also amazing that Europeans had the arrogance and stupidity to export their lifestyle around the world, and actually try to claim that it is better. Economically, it's a stroke of genius (perhaps in the sense of the origin of the word; *jinn*), because you trick people into thinking they need something they don't, and buying it from you.

Export of luxury furniture was one of the main products produced in Europe which was used to trade with their colonies. Even today, the richest people around the world import furniture from Europe, and then use it to display their superiority.

May Allah wake the Muslims up from this evil spell which has been cast upon us, and return us to the pure and beautiful *sunnah* of the Messenger of Allah ﷺ.

Islam as a Living Tradition and Warrior Codes

One of the problems with relying excessively on textual sources for Islam is that the Prophet ﷺ was a man of relatively few words and much action.

It is reported that the Prophet ﷺ said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بُعِثْتُ بِجَوَامِـعِ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ فَبَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ فَوُضِعَتْ فِي يَدِي

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, *"I have been sent with concise, comprehensive speech, and I have been supported by terror. While I was sleeping, the keys of the treasures of the earth were brought and placed in my hand."*[167]

The words of the Prophet ﷺ are indescribably valuable, but his actions were even more so. Manners, attitudes, and values are difficult to capture with words, even for skilled professional writers. Works that effectively achieve this are considered great pieces of literature and national treasures.

Although some of the *sahaba, radhi Allahu anhum*, were skilled poets, they were also men and women of action. If you watch children and their method of learning, there is no doubt that doing is a far more

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167 Sahih Muslim, 523

effective method of teaching than saying. There is a vast amount of information contained in *how* you do something, not just *what* you do. The volume of knowledge and experience which cannot be transmitted verbally is vast. This is why taking knowledge from books alone is sometimes seen as a path to misguidance.

Just as we use multiple sensory organs to know various aspects of the present, there are multiple ways of knowing the past. Texts are one method. Artifacts are another. Studying linguistic development is another. But there are also relationships, lineage, mannerisms, and emotions that develop over time.

For example, many people who have no knowledge of Islam and practice almost nothing from the religion sometimes still show deep reverence for the physical text of the *mushaf*. This is not always because they understand its meaning or its value. In fact, in many cases they don't understand its meaning at all. They simply learned this behavior from their elders, who themselves learned it from previous generations.

In this attitude of reverence, a direct link to the miraculous events the *sahaba, radhi Allahu anhum*, witnessed and lived is discernible. If you adopt this attitude yourself, you become part of the shock waves rippling through time, issuing forth from events like the Battle of Badr.

Just as there are chains of transmission in hadith, there are chains of transmission in *jihad*. A *mujahid* may have a pedigree based on who he learned from, just as a scholar. Jihad has been continuous since the beginning of Islam, and will continue until the sun rises in the West.

If you seek knowledge in a subject, it is worthwhile to learn the chain of transmission of that knowledge. This strengthens identity, which is the sensation of belonging to something larger than yourself. The stronger this identity is, and the more positive your view of the group you belong to is, the easier it becomes to make sacrifices for the group.

Warrior codes which are passed from generation to generation impart knowledge, techniques, skills, attitudes, and honor. This is one of the great tragedies of abandoning *jihad*. We lose contact with our warrior heritage and with it, our sense of honor and courage.

The medieval European tradition of chivalry, with its emphasis on fairness, justice, and protecting the honor of women, first appeared after the entry of Islam into Europe.

Spanish author Blasco Ibañez wrote:

> "Europe did not know chivalry, or its adopted literature or sense of honor before the arrival of Arabs in Andalusia and the wide presence of their knights and heroes in the countries of the south."

Orientalist Reynold Nicholson wrote on the topic:

> "The chivalry of the Middle Ages is, perhaps, ultimately traceable to heathen Arabia. Knight-errantry, the riding forth on horseback in search of adventures, the rescue of captive maidens, the succor rendered every where to women in adversity - all these were essentially Arabian ideas, as was the very name of chivalry, the connection of honorable conduct with the horse-rider, the man of noble blood, the cavalier. But the nobility of the women is not only reflected in the heroism and devotion of the men; it stands recorded in song, in legend and in history."

Although European chivalry is certainly an amalgam of many influences, it seems very likely that Islamic civilization had a great influence on its development. For example, the stories of Salahuddin al Ayyoubi's justice, generosity, and sense of honor have remained firmly fixed in European collective memory for centuries.

Islamic warrior codes and traditions represent an integral part of our history, and an integral part of the religion itself, and much of this tradition has been passed down in a non-verbal manner. To remove the warrior codes and martial tradition from Islam, and to replace it with irreligious national armies that imitate the *kuffar* in their dress and mannerisms removes the sense of pride from Islam.

Islam without a martial tradition is like the body without an immune system. It can live for a short time, but it will quickly wither and die without a capacity for self-defense. The same applies to any society.

It's said that the best method of learning knowledge is to implement it. It is also related that the *sahaba, radhi Allahu anhum*, would not continue with their learning of the Quran until they had understood and implemented the verses they learned.

We should then strive to be near those who seek knowledge *and* act upon it, and who have clear links, or *asanid,* going back to the Prophet ﷺ. Knowledge is only beneficial if it is acted upon, otherwise it becomes harmful.

For this reason, in the quest for knowledge, it's worth seeking out the company of those who maintain a connection to the martial tradition of Islam, as warfare is central to the establishment and maintenance of Islam.

Abu Hurayra, *radhi Allahu anhu*, reported that the Prophet ﷺ said:

الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ

"A man follows the religion of his friend; so each one should

consider whom he makes his friend."[168]

Acting on knowledge is from the *sunnah*, and a person who does not love the *sunnah* does not truly love the Prophet ﷺ. Loving the Prophet is a necessary part of faith. He ﷺ said:

$$ لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ $$

"None of you believes until he loves me more than his father, children, and all mankind."[169]

To love the Prophet means to want to be near to him, and in our age, this can be achieved through nearness to both the textual traditions passed down from him, but also the living traditions passed down through friendship and companionship. The quality and authenticity of the lineage can be discerned by how closely it conforms to the *sunnah* of the Messenger ﷺ, and on some level this certainly means having a connection to the martial aspect of establishing and defending the religion.

May Allah guide us to walk firmly upon the *sunnah* of His Messenger ﷺ and grant us the fortitude to face the hardship that comes with it, and protect us from hypocrisy, and protect us from testifying the truth with our tongues but not our limbs.

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168 Sunan Abi Dawud, 4833
169 Sahih Bukhari, 15

The Logic of Kufr: Trading Short Term Gain for Long-term Pain

The method of dealing with garbage can teach you a lot about a culture. Comparing the Egyptian method of dealing with trash to the American method, it's possible to see the internal logic of *kufr* in the American way of life. Literally, *kufr* means "to cover." Spiritually, it manifests as hiding or denying the truth.

It's common to hear visitors to Egypt complain about the trash in the streets. Even Egyptians complain about it. The garbage dumps are also open air, so in areas near a dump, you run into a huge stench.

If you are driving in the direction of one of these dumps you can smell it some time before you actually reach it. When you get there, you have to cover your mouth because the smell is almost overpowering. There are hundreds or maybe thousands of birds hanging around squawking and picking through the trash.

You'll never see such a sight in America. American garbage dumps are usually hidden far away in an isolated area and buried in a deep hole. Since it's underground, the wind doesn't carry the smell, but if you stand over it you'll find it's much more foul than the Egyptian trash, such that special masks and equipment are required for anyone to enter it.

Why? For one, the American trash has a lot more food in it, since Americans throw away a lot more food. But another reason is that they don't allow the trash to rot. It gets sealed in plastic bags, and then buried in a giant hole where layer after layer of trash is packed. The trash is so compressed that no air is able to reach it.

Cats, dogs, and birds don't have a chance to pick through it, and since

there is no oxygen, it doesn't decompose. When these landfills are excavated, it's possible to find food that is 10 or 20 years old and has not yet decomposed.

The animals and bacteria that break down the food are actually a natural process of purification which turn the waste into something useful. Because the *kuffar* don't want to deal with the smell, they suppress it, effectively rejecting the favor of Allah. The result is an extremely toxic amalgam of chemicals.

A blackish liquid called "leachate" collects at the bottom of American landfills. This liquid then seeps into the groundwater, and has been linked to birth defects, cancer, and other health conditions. For this reason, they started to put thick plastic lining in the bottom of the landfills to prevent contamination.

Eventually, though, these plastic liners fail, and the black poison seeps into the groundwater anyway. They've attempted to develop new and improved liner materials, but innovation in materials has only succeeded in delaying the failure by some decades. The liners still need to be periodically replaced, because the toxicity of the leachate is so high that it burns through the thick plastic with time.

Can you imagine the expense of excavating thousands of tons of trash to try to repair or replace one of these liners? You need imperial wars to pay for it.

This is the same logic of the prison system. Instead of whipping, killing, or chopping off the hands of criminals, they lock them away in isolation where mental illness, pain, and rage multiplies. Like the landfill liner, preventing this poison from contaminating society requires a lot of resources, and as resources dwindle, it will no longer be possible to hold it back.

This same attempt to cover ugly realities, amplifying the problem in

the process, is also visible in their approach to war. For example, during the US's "extraordinary rendition" program, the US would routinely threaten to deport prisoners to Egypt or Syria, countries that were known for severely torturing prisoners. By working with these countries, the US was able to benefit from the use of massacres and torture while preaching human rights.

The result, again, is building up toxicity— in this case, hatred and rage. This hatred and rage requires expensive containment systems in the form of national borders and well-equipped "counter-terrorist" forces. This method is also extremely expensive and aggravates the problem, meaning that when it finally fails, there will be hell to pay (so the saying goes).

Then, hiding behind their walls of deception, they point their fingers at the Muslims and criticize the violence that we do openly, although the scale of our violence is not even a fraction of theirs. The outer appearance of their system is better in the short-term only. In the long-term, all of the consequences of their waste management, criminal justice, and military systems will spiral out of control, causing far more damage than anything that even the most misguided Muslims do.

This is the essence of logic of *kufr*— trading short term gain for long term loss. They trade some enjoyment in the *dunya* for suffering in the *akhira*, and corrupt the earth in the process. Islam, by contrast, encourages us to trade some difficulty in the short term for benefit in the long term.

By leaving trash out and letting dogs, cats, birds, and bacteria eat it, the toxins are broken down and actually benefit the environment rather than poisoning it. The animals then fertilize plants, which purify the air, and provide still more food for animals, which in turn provide food for other animals.

Likewise, when you cut the hand of a thief, this is a spiritual

purification. This is why in the time of Rasulullah ﷺ, some Muslims volunteered to be stoned to death for *zina*, despite being given multiple opportunities to avoid the punishment. They understood that it is a purification.

When you see someone being stoned, or when you see a magician being executed, it makes you afraid to commit these crimes. The one who undergoes the punishment thus does a great deal of good for society, so this is a *kaffarah* (expiation) for sins and a source of great blessings and reward.

The war efforts of the *kuffar* are in reality a war against Allah and the will of Allah. They are fighting not to restore or maintain the balance of Allah's creation, but to replace it with their own inferior system. It's manifestly evident that their struggle is doomed to fail. The *kafir* is rightfully described as blind.

أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ كَمَنْ هُوَ أَعْمَىٰٓ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلْأَلْبَٰبِ

"Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding."[170]

They do not establish justice, which would reduce the overall violence, but they fight to maintain and increase injustice in order to protect their own material interests, which actually increases violence over the long-term.

Just like their trash, their violence is worse than the violence of the Muslims and more excessive, but hidden, whereas our violence is

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170 Surah Ra'd, 19

honest and open. Our violence is purification, while their violence spreads filth and corruption.

I'm not saying that modern Egypt is the perfect embodiment of Islamic values by any means. But there are still a lot of vestiges of Islam remaining, and the ongoing battle between Islam and *kufr* is very clear to see within the society. One aspect of this conflict is that you will find the modernists and secularists complaining about Egyptian waste management, while talking about how clean and nice looking the lands of the *kuffar* are.

<div align="center">

ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ

"That is because they are a people who do not understand."[171]

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Strangers and the Sunnah of Long Hair

If a Muslim man keeps long hair out of a desire to live more like the Prophet ﷺ and to be like him, this is a good action. It's reported that Ahmad ibn Hanbal, *rahimullah*, said about growing the hair long:

> *"It is sunnah. If we were able to manage and control it, we would keep it. But there is discomfort and trouble with (keeping) it (long)."[172]*

There are some lessons in this hairstyle. For one, the fact that the Prophet ﷺ cut his hair at times and let it grow out at times shows that he was not too concerned with maintaining a certain hairstyle, so he cut his hair infrequently.

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171 Surah al Hashr, 13
172 Masa'il Abdullah ibn Ahmad

In the time of the *sahaba, radhi Allahu anhum*, the men would distinguish themselves from women by braiding their hair into four braids, while women would braid their hair into three braids. In the modern era, a number of *fatawa* have appeared that discourage men from growing their hair long. Part of the reason for this is that it has become customary to wear short hair in many Muslim countries.

This points to an important issue; the relationship between customs and the *sunnah*. Many practices of the Prophet ﷺ were customary in his time, and as such, it is from the *sunnah* to follow local customs. In the case of long hair, it became customary in Muslim lands to wear short hair, and as such, some scholars discouraged wearing long hair, as this would cause a person to stand out or offend local customs.

This logic can be very dangerous, however, because it can be used to normalize imitation of the *kuffar*. For example, some have used it to argue that it is permissible for a Muslim to wear a Western-style suit and tie, because these garments have become widespread in the Muslim lands. In short, thinking like this opens the door for the elimination of many practices from the *sunnah*, such that the *sunnah* becomes strange and foreign.

In fact, in one of the narrations of the famous hadith on the *ghuraba*, or strangers, describes reviving the lost *sunnah* as one of the characteristics of the blessed individuals:

عَنْ عَمْرِو بْنِ عَوْفٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الدِّينَ بَدَأَ غَرِيبًا وَيَرْجِعُ غَرِيبًا فَطُوبَى لِلْغُرَبَاءِ الَّذِينَ يُصْلِحُونَ مَا أَفْسَدَ النَّاسُ مِنْ بَعْدِي مِنْ سُنَّتِي

*"Verily, the religion began as something strange and it will
return to being strange, so blessed are the strangers who restore
my sunnah that people have corrupted after me."*[173]

The position of customs taking precedence over a more literal
understanding of the *sunnah* has a precedent among the *sahaba, radhi
Allahu anhum*. There are examples of some companions literally
following some actions of the Prophet ﷺ out of love, and not because
it was appropriate to the context.

For example, it was reported that Abdullah ibn Umar, *radhi Allahu
anhu*, saw the Prophet ﷺ bend down to pass under the branch of a
tree. Years later, the tree was cut down, but Abdullah ibn Umar would
still bend in that same place because of his desire to follow the actions
of the Prophet ﷺ.

Throughout history it was fairly common for men in Muslims lands to
have long hair, and it may be that the influence of Western militaries
over the last two centuries has caused this trend to almost completely
disappear in the modern era.

Another danger that emerges here is when a certain style of dress or
mannerism become associated with a class of scholars, like the Saudi
ulema, they cannot really state an opinion that the *ulema* are *not*
following some aspect of the *sunnah*, because it would undermine their
position.

Possessions of the Prophet

In *Za'ad al-Ma'ad fi Hadyi Khayri-l 'Ibad,* ibn al Qayyim describes the
possessions of the Prophet ﷺ as follows:

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173 Sunan at Tirmidhi, 2630

- 9 swords
- 7 pieces of armor
- 6 bows
- 1 quiver
- 3 shields
- 5 spears
- 3 helmets
- 3 long shirts
- 3 staffs
- 4 drinking cups
- 1 chamber pot
- 4 pots (including a *sa'a* and *mudd*[174] which were used for ablution and bathing)
- 1 box with mirror
- 1 comb
- 1 *siwak*
- 1 scissor
- 1 *kohl* pot
- 1 bed
- 1 mattress

This paints a picture of a life of simplicity, but also a life of constant conflict. This is still the case today— if you insist upon commanding good and forbidding evil, establishing *tawheed* and debasing shirk, you will make many enemies.

If you live under the protection of a political force that is engaged in establishing shirk and shows enmity to *tawheed*, you can live under them without the need for arms, but that will generally mean paying tribute to them, either in terms of honor, by submitting to them, or in terms of wealth, by paying them for their protection, and usually both.

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174 Units of measure used in the Hejaz in the time of the Prophet ﷺ and widely used in Muslim lands ever since.

Building Codes and Finance as a Method of Social Control

Building a home in the West is strictly controlled. Traditional buildings, although proven to be healthier and more energy efficient, are no longer permitted.

For example, a man in Wales built a beautiful home out of earth and locally available materials. The total cost of the house was less than £6,000 British pounds, or around $8,000 US dollars. His family was living happily in it on land that they owned when the local government learned of it, and forced him to demolish it.

This kind of oppression actually feeds national economies. Construction is a major driver of employment, and the demand for certain types of construction materials drives demand for fiat currency. The value of fiat currency is based on demand— the more people who want it, the more valuable it becomes. If people build houses with locally available materials, they don't need money as much, causing money to be less valuable and reducing the power of the people who control the money printing machines.

Forcing people to build houses beyond their needs also changes people's perception of what poverty and wealth mean, pushing them to increase their earning power. Spreading the idea that homes without electricity or running water are associated with poverty is a kind of social pressure which drives demand for products which are dependent on industrial infrastructure largely controlled by the *kuffar*, thus solidifying their dominance.

Even if you find some items like plumbing, sink fixtures, light fixtures, wiring, circuit breakers, and other unnecessary items which are mandatory in modern, state-sanctioned construction, being produced

in Muslim countries, you will find that the factories where these things are produced are dependent in some way or another on purchasing equipment or education from the *kuffar*.

In most cases, the training that technicians receive will in some way be dependent on the *kuffar*. University professors are either trained in the West, or trained by someone who was. Even if a factory is built in a Muslim country, some of the components or tools needed to build and maintain it must be purchased from the West.

All of these unnecessary industries feed finance. In many cases, loans are required to build factories or gain the education to maintain and operate factories. Houses become so complex and expensive, that no one can afford a house without a loan anymore.

Finance also feeds itself — as loans flood the market, the price of real estate increases, making the prospect of owning a home without a loan ever more difficult. In the US, this feeds a vicious cycle of homelessness. Rising home prices lead to rising rents, and some people who fall on hard times end up on the streets. The irony is that because the prices are going up, it makes economic "sense" to borrow against existing houses to build new houses. Many of these houses end up as speculative assets which no one lives in, so both the number of homeless and the number of empty homes rises.

Many homeless people are mentally ill to begin with, but being on the streets causes a lot of anxiety for anyone, aggravating mental illness for those who have it and possibly causing it for those who don't. This mental illness causes many communities to reject the homeless, making it all but impossible for them to find stable housing. Drugs offer a brief escape from this misery, but also further aggravate mental illness.

After being rejected, mentally ill, homeless drug addicts form a kind of parallel society where they spend most of their time with each other. The aberrant social behaviors associated with homelessness then

transfer from person to person through close social contact, further aggravating the mental illness.

The horror of this life is always hanging over people's heads, acting as an ever-present threat which serves to increase people's productivity by pushing them to earn more so that more wealth can be squeezed out of them.

Status Symbols and Brand Associations in Projecting Empire

In Egypt there are many family owned chocolatiers. Some have branches in multiple cities, and these brands are recognized; some are high end, some are cheaper.

When you go to marry a girl, it is common to bring chocolates as a gift for her family. The quality of the chocolates you bring is a way to display social status; high end chocolates are a way of showing your respect for them, as well as your wealth and ability to provide for the potential bride.

Imported chocolates from Europe or America are generally regarded as more high end. That's not because they are necessarily better quality than Egyptian chocolate; on the contrary, there are some excellent chocolatiers in Egypt. Rather, they are a status symbol simply because they are more expensive.

On a subconscious level, this reflects a social hierarchy. People carry internal mental hierarchies of chocolates in their minds which elevate and exalt Western products. By viewing these products with esteem, there is also an esteem and prestige unconsciously associated with the culture that produces the products.

This reality is actually a byproduct of colonization. Why don't you find Egyptian sweets in the UK being offered at high society events as a status symbol? This is the legacy of legal reforms implemented during colonialism. During the British occupation, the trade law of Egypt was modified so that imports from the UK and its allies could freely enter Egypt.

The UK and its allies, however, did not open their markets to Egyptian products, except the ones they wanted— usually raw materials like cotton. This is because generally speaking, there is more profit to be had from processing raw materials into finished products than in selling raw materials. For example, when a cup of coffee is sold in a UK coffee shop, the shop owner takes about £0.25 of the profit, the roaster takes £0.08, and the farmer takes around £0.01.

With the development of branding, the cultural associations that come with specific products became even stronger. A hamburger is a symbol of American identity, but a McDonald's hamburger is a symbol of American identity *and* American cultural imperialism.

Branding can actually create psychological associations that trigger the sensation of pleasure. For example, in a blind taste test of different bottled waters, a majority of respondents found that Vittel brand water tasted the best, but when asked to match it with a brand, the majority believed that the Vittel water was actually Evian, because Evian has a higher marketing budget.

Other experiments have shown that positive brand perceptions as well as higher prices can cause consumers to perceive a product as higher quality. This means that brand prestige and expense can actually literally make food and drinks taste better. This is why companies invest billions of dollars into creating brand associations.

When you watch ads, you will often find that they include some

situation that evokes an emotion. One of the most common methods is sexual manipulation. For example, a beautiful woman is shown in an arousing situation, and then the product is shown. This is how this "extra" pleasure is achieved; the reason a branded product tastes better is because of the mental association with the experience of seeing the evocative ad. The experience of pleasure from seeing the woman is connected with the brand, so encountering the brand again recalls the sensation of pleasure on a subconscious level.

You don't actually need to see the advertisement to be affected by this. You only need to have contact with someone who has been affected by the advertisement, or who has been affected by someone who has been affected by someone. We learn through contact with family, friends and colleagues, and if we see someone whose opinion we value has a positive view of a certain brand or product, this view can easily transfer to us.

This is a natural and often beneficial quality. If someone with a lot of experience with cars has a positive view of Toyota, we can benefit from his experience without having to purchase and drive many cars ourselves. Their emotional associations with a product can transfer to us, and this is an effective means of learning.

Food is a much more subjective experience. To illustrate this, imagine you are in a restaurant. You are served a piece of cake. You begin to eat it and it is delicious. Halfway through eating it, the server comes and tells you that the chef put one spoonful of his urine into the cake batter. How does your experience of the cake change? Can you continue eating it? If you do, would it still taste the same?

A minute later, he tells you it was a joke, and there is nothing wrong with the cake. Can you still eat it? Even if you know with 100% certainty there is no urine in it, will it still taste as good as it did before?

This kind of mental manipulation can be used to create positive

associations, as well as negative associations as in the case of the cake. If you can manipulate people's thoughts in this way, you can make a lot of money. For example, consider that a large majority of Muslims have abandoned using *siwak* and use toothbrushes and toothpaste (usually manufactured by *kuffar*) instead. And this in spite of the fact that the *siwak* is clearly spiritually, economically, politically, ecologically and hygienically superior.[175]

Colgate, an American toothpaste manufacturer has over $14 billion USD in annual revenue, and has had double digit revenue growth in traditional *siwak* markets like Saudi Arabia, Pakistan, Turkey, Morocco, Jordan, and Bahrain in recent years.

This is a consequence of elevating Western sciences over Islamic sciences. If we train our children to believe in the superiority of Western science over Islamic sciences, they will naturally favor products manufactured by an industrial system backed by the mode of science they've been taught to prefer when forming their consumer preferences. Not everyone has to be trained to think this way — once habits become widespread, they propagate through society even among those without formal education.

When multiple products are introduced to a market, brand impressions can aggregate into a "national brand" perception. German cars, French perfume, and Colombian coffee are a few examples. Nations maintain brand standards of quality, and can thus command market premiums. These collective brand impressions, of course, translate to economic advantages.

Because of the social nature of the perception of quality, there is a lag time between an actual reduction in the quality of a product, and widespread realization that the quality has gone down. Corporate and

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175 See *A review of the therapeutic effects of using miswak (Salvadora Persica) on oral health* by Mohammed Haque.

national brands can be abused to take advantage of buyers.

Once market dominance is obtained, it can more easily be maintained, because revenues can be reinvested into either further improving quality, or more marketing. Many of the most established brands also have the biggest marketing budgets.

It is difficult for products that do not have powerful branding and psychological associations to compete with those that do. This keeps colonized countries trapped in economic stagnation. Expelling the colonizers is a good step, but it is not enough when they have built up extensive patronage networks within local populations.

The only real solution to reverse this cycle is to use military force to dismantle the patterns of trade established through colonialism and neo-colonialism, and replace them with patterns of trade that are favorable to the growth of trade and industry in Muslim countries.

The military strength of the West is derived from their economic strength, and their economic strength is derived in part from the enduring prestige of Western products. Many modern scholars of Islam are deliberately trained to be blind of the political dimension, so they apply rulings on trade that were developed at a time before nationalism, branding and corporations existed.

In the past, the Muslims traded in goods whose value was linked to the *intrinsic* value of the goods. That is, there was far less cultural or psychological value added in products, and as such, products themselves were not vehicles for cultural imperialism.

The case of toothpaste illustrates just how dangerous this is; by using their marketing machine, the *kuffar* have succeeded in getting the majority of the Muslims to abandon a *sunnah* which the Prophet ﷺ expressly said pleases the Lord.

عَنْ عَائِشَةَ عَنْ النَّبِيّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ السِّوَاكُ
مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ

Aisha reported: The Prophet ﷺ said, *"The siwak is
cleansing for the mouth and pleasing to the Lord."*[176]

This is one of many examples of how cultural imperialism directly
attacks Islam. This also points to the importance of combating the
Western scientific establishment. This scientific establishment feeds
directly into the marketing establishment — the researchers that
develop psychological manipulation programs are directly trained by
Western academic institutions, and corporate funding favors research
agendas that emphasize the efficacy of the products that they produce,
making them appear superior to locally available or traditional
products.

We must treat scientific research the same way we treat news reports; if
it comes from a *fasiq* (and all *kuffar* are *fasiqin*), don't spread it until it is
confirmed with a trusted Muslim with knowledge on the subject. A
trusted Muslim is defined as someone who obeys Allah (maintains
salah, pays *zakat*, observes the prohibitions on *riba* and *khamr*, etc.).

In many cases, the links between academia and corporations are
obscured so that the science seems neutral and objective. Propaganda
efforts are most effective when the subject is unaware of them. It is thus
necessary to learn how to identify patterns of thought implanted in
Muslims by Western scientific and corporate complexes, and challenge
them whenever they become apparent.

More important than the economic and cultural effects of these

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176 Sunan an-Nasai', 5

propaganda programs among the Muslims are the spiritual effects, and these dimensions are linked. If you look closely at Western products, you will see that almost all of them are connected to a "way of life," which is the true meaning of a religion.

For example, individually wrapped candy bars are convenient on the go; they contain carcinogenic preservatives so they will not spoil. This is much more convenient for mass commerce, and for families whose women work outside of the house. The love and care of women in the home is replaced with a factory where women work for a paycheck.

If we eat food packaged in plastic rather than home cooked food, we don't need home-cooked food as much. If we don't need something, we tend not to appreciate it anymore. This is at the root of feminism; with industrialization, many of the essential tasks that were the responsibility of women were replaced by factories. Women lost a great deal of status, and eventually the only way for them to defend and reclaim their rights was to earn salaries outside the home as waged laborers.

The plastic wrapper also forces changes in the way of dealing with trash, because it is not biodegradable. Instead of a sweet wrapped in banana leaf or corn husk which makes the ground more fertile, it poisons the ground, chokes fish and animals, and prevents plants from growing.

This necessitates the development of additional municipal waste infrastructure to manage waste. More extensive waste management requires higher incomes or more elaborate taxation infrastructure to pay for trash cans and cleanup. This is why low-income countries are covered in trash. Low-income countries being choked and poisoned with this trash, and not having the money to pay for the technological waste management services provides another point that the *kuffar* can use to assert their superiority over the countries they looted, thus justifying their claim to dominance.

Because the trash is genuinely unaesthetic, it really does contribute to a feeling of inferiority among those who live in low income countries. It also leads to more stress; green plants are soothing to the eyes, and plants don't grow when piles of trash block sunlight from reaching the ground. So if you analyze branded products (as distinguished from goods), almost all of them exert some pressure towards a change in the "way of life" (*deen*), leading to various problems, and Western problems demand Western solutions.

Beliefs shape research agendas, research agendas shape scientific knowledge, scientific knowledge shapes consumer preferences, consumer preferences shape behavior, and behavior affects values and beliefs. In this way, commercial imperialism by means of consumer goods can gradually erode the religion of a society.

This dimension of the war between *kufr* and *iman* is often overlooked. When scholars in the past looked at the issue of trading with *kuffar* or countries hostile to the Muslims, they were primarily discussing raw materials rather than branded products with lifestyles connected to them (like disposable diapers).

It's not acceptable to place all products in the same category due to the ideological loading of many modern products— McDonald's is not at all like iron ore in terms of its impact on an importing society. Some of the factors that need to be considered when looking at products imported from the *kuffar* include:

1) Danger of psychological manipulation.
2) If substantial profits are derived by the *kuffar* from products that could easily be produced by Muslims locally.
3) If branding or marketing leads to positive emotional associations with the *kuffar* or their lifestyles.
4) The detrimental environmental effects of the products.
5) The detrimental health effects of the products.

6) Possible lifestyle changes resulting from use of the products which have alternatives in the *sunnah*, Islamic traditions, and local economies.

Some of the areas that require this kind of attention include lifestyle products such as food, beverages, clothing, furniture, decorations, jewelry, construction methods, building materials, plumbing and light fixtures, personal care and hygiene products, entertainment and recreation products, and vehicles.

Most of the problems associated with these products can be resolved simply by following existing *fatawa* on boycotting products produced in Israel. Some of these *fatawa* extend this boycott to America, since America is the main backer of Israel. If this same logic is carried through to all allies of Israel, and other countries who are active in extreme oppression of the Muslims and their allies, then most of these issues are resolved without the need for any of this analysis.

Ideally, raising awareness about the harm of these imported products can increase motivation among the Muslims to avoid them and to support local, Muslim traders and producers.

Temples of Consumption

It's important to be grateful for the nourishment that Allah provides for us, but some Muslims seem to think that we should be grateful for supermarkets. Some will actually describe having a large variety of foods available at any time as a blessing. This is certainly not the case; this kind of abundance is nothing more or less than a test. It may be a blessing or a curse, depending on what we do with it.

إِنَّا جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed.[177]

This abundance of products, colors, and pleasures is a dazzling display, but it's laced with poison. Around the world, many supermarkets are filled with all kinds of corruption, including:

- Satanic music playing in the background.
- The purchase and sale of alcohol, pornographic material and lottery tickets.
- Food which is produced in a way which is extremely harmful to nature, animals and humans, including containing traces of harmful preservatives, colors, flavorings, pesticides, synthetic fertilizers, antibiotics, and radiation.
- Mixing of non-*mahram* men and women, and the use of images of indecently dressed women to attract attention and sell products.
- Psychologically manipulative marketing material designed to influence the beliefs, values and identity of shoppers.

In addition to all this, the very nature of the institution of the supermarket results in a massive amount of waste, with thousands of tons of good food thrown away every year.

إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

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177 Surah al Kahf, 7

Indeed, He does not love the wasteful.[178]

Supermarkets are institutions, temples of consumption, which are central to the appeal of the liberal world order, and as consumers we become part of these institutions. Even within an Islamic society, marketplaces carry negative spiritual associations.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا

> Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, *"The most beloved of places to Allah are the mosques, and the most hated of places to Allah are the markets."*

So it's odd to view an abundance of products in the market, well beyond anyone's needs, as something intrinsically good. Rasulullah, ﷺ avoided the places with Allah's anger upon them, like the ruins of Thamud, even though it had been a long time since the punishment descended on it. The wrath of Allah can be residual on such places.

حدثنا أنس بن عياض عن عبيد الله عن نافع أن عبد الله بن عمر رضي الله عنهما أخبره أن الناس نزلوا مع رسول الله صلى الله عليه وسلم أرض ثمود الحجر فاستقوا من بئرها

واعتجنوا به فأمرهم رسول الله صلى الله عليه وسلم أن

يهريقوا ما استقوا من بئرها وأن يعلفوا الإبل العجين

وأمرهم أن يستقوا من البئر التي كانت تردها الناقة تابعه

أسامة عن نافع

> Narrated `Abdullah bin `Umar: The people landed at the land of Thamud called Al-Hijr along with Allah's Messenger ﷺ and they took water from its well for drinking and kneading the dough with it as well. (When Allah's Messenger ﷺ heard about it) *he ordered them to pour out the water they had taken from its wells and feed the camels with the dough, and ordered them to take water from the well whence the she-camel (of Prophet Salih) used to drink.*[179]

Can there be any doubt that Allah's anger is upon these temples of consumption? Imam Malik, *rahimullah*, said that if one is sitting in a place where music is played he must leave unless he is sitting for something urgent or cannot get up. If he hears it in his pathway then he should go back or speed forward. How about intentionally going to a place where music is played, as well as pornography and alcohol sold?

People dislike to be in an area where drugs are present due to the social stigma associated with it and the kind of people it attracts. For example, people will avoid going to a neighborhood with a high rate of consumption and sale of crack or heroin. Yet alcohol is really just as bad, if not worse, than these drugs which are illegal under secular law. Yet many Muslims are content to sit in a restaurant where the people around them are consuming alcohol, or where music is playing in the

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179 Sahih Bukhari, 3379

background.

If the heart is in a purified condition and the mind is possessed of sound knowledge, the body will become averse to sins and hate to be near them. If we perpetually surround ourselves with sins and are unable to do anything to stop them, we will become accustomed to them until we cease to even sense aversion to them.

Honoring Sacrifice

Besides restricting the movement of people based on their geographical or ethnic origin, one sad side effect of national borders is that the wealth imbalances maintained by this system result in a much less efficient use of the animals sacrificed for *Eid*.

If a sheep was sacrificed in the place of Ismail, *alaihi asalam*, placed as a substitute by Allah after the willingness of Ibrahim, *alaihi asalam*, to sacrifice his only son, this sheep was surely deserving of honor. We all follow in this tradition, so we should also honor the animals we sacrifice, especially on a blessed and sacred occasion like *Eid*.

In some Muslim lands, it used to be a custom to keep the sacrificial animal in the home with the family for several months before the sacrifice. In this way, the family would develop an emotional bond with the animal before the sacrifice. By connecting with the animal, the sensation of what sacrifice means becomes more visceral, tangible and real. By having some love for the animal and feeling the loss of the sacrifice, you can get some distant sense of how strong the faith of Ibrahim and Ismail, *alaihim asalam*, must have been to have such a willingness to sacrifice at the command of their Lord.

It is part of honoring and valuing the sacrificial animal and showing gratitude to our Lord to strive not to waste its meat, bones, organs or

leather. Sadly, many people today, especially in wasteful countries like those in North America, Western Europe, or the Gulf states, throw away the skin, and instead we buy toxic, fake, plastic leather from China. So we abandon the *sunnah* of eating on a leather dining sheet, using a sheepskin as a prayer mat, and making our mattresses and pillows from leather.

Many of us now throw away the intestines of the animal instead of making sausages. Some of us grill and throw away the bones without boiling them for broth. Meanwhile, you can still speak to elders in Arabia who remember boiling the bones of animals for three separate meals to extract the maximum amount of nutritional value.

In very wasteful societies, although we throw away so much already, we have difficulty finding anyone to accept meat as charity! Meanwhile many of our brothers and sisters in other parts of the world have no meat at all on *Eid*. This is another symptom of erecting artificial borders that discriminate on the basis of ethnicity or national origin.

When meat is shared, the bond of the community is strengthened, and when this *sunnah* is lost, some of the bond of community lost. When the animal is wasted, we lose some of the respect for the animal, and thereby some of the sacredness of the sacrifice, and we lose something of the connection to the exemplary faith of Ibrahim and Ismail, *alaihim asalam*.

This illustrates the tremendous value of removing the artificial borders that divide us. By this action, the imbalance can be corrected as people are free to work wherever in the Muslim lands they wish, and the levels of waste will decrease. Challenging dominant international legal structures may mean war which cuts off our access to industrial products like synthetic leather, but such hardship will enable or require us to revive many lost *sunnan*.

This illustrates the meaning of the hadith:

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ لَوْ كَانَتْ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى
كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ

Sahl ibn Sa'd reported that the Messenger of Allah ﷺ
said, *"If the world were as worthy to Allah as the wing of a
mosquito, an unbeliever would not even be given a sip of
water."*[180]

The reality is that there are great blessings in hardship and simplicity,
so in many cases the idea that material wealth is an indicator of
superiority is tragically mistaken; in fact, it can be a sign that Allah has
abandoned a person to wander heedless of their purpose, chasing
pleasures until death takes them.

May Allah increase the love in our hearts for the *sunnah* of the noble
Messenger ﷺ and his family and companions, *radhi Allahu anhum*,
and guide us to return toward that pure way of life.

The Danger of Labels

Striving towards the unity of the Muslims requires being aware of the
causes of division and combating them, just as worshiping Allah
exclusively requires understanding what Allah is and is not. One of the
ways that division enters the ranks of the Muslims is through the use of
labels. This can occur if one uses labels to describe oneself, or using
labels to describe others. Labels are useful for referring to certain types

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180 Sunan at-Tirmidhi, 2320

of deviation, but applying them to individuals in our discussions with one another, even if the label is accurate, can easily lead to unnecessary polarization.

For example, it can be much more effective to point out the problems with asking the dead for intercession rather than derogatorily calling someone a *sufi* or a grave worshiper. Pointing out the problem with only taking knowledge from scholars who are politically aligned with the Saudi regime can be more effective than calling someone a Madkhali. Pointing out methodological problems in *takfir* can be much more beneficial than simply calling someone a *khariji* or dog of hell.

Placing a label on someone means that you are entering an "us against them" dynamic with someone. This should be primarily a means of efficiently warning against a specific methodological mistake, rather than used as an insult.

The scholars of Islam have emphasized the importance of distinguishing between generalized *takfir* and specific *takfir*. Just because we say, for example, that whoever says the Quran is created is a *kafir*, does not mean that we place this label on every individual who holds this belief.

We should not view any sect or group as being above criticism. When it comes to taking knowledge from anyone, referring to the Quran and *sunnah* must be a continuous process. By safeguarding oneself in this way, it is possible to advise and benefit from those who might otherwise become adversaries.

There are many good Muslims who have been involved with deviant sects and have come out of it. Ali, *radhi Allahu anhu*, was able to persuade many of the *khawarij* to leave their views with evidence and good manners. He did not throw labels or insults at them, but tried with every possible means to avoid fighting them until all other options were exhausted.

Satan's primary goal is to try to cultivate and foster division among the believers. Going into "us against them" mode must be a matter of last resort after everything else has failed.

Benefits of Supporting Muslim Prisoners

One of the benefits of communicating with and supporting Muslim prisoners, beyond the reward of helping them and bringing them happiness, is increased gratitude for our own situation. Simple things like looking at trees and the sky, feeling sunshine, and being able to go to the store when you want to buy something are all very simple and routine things that prisoners do not get to enjoy.

This applies to any form of charity— when we have contact with the poor, or visit the sick, it reminds us of the tremendous blessings that we have, but take for granted and forget. Becoming aware of all these blessings can make it much easier to be patient whatever worries or fears we might have.

Allah did not legislate something for us except that it is for our benefit, so by leaving the command of Allah we truly only hurt ourselves, even if it superficially seems that we are averting harm by doing so. Striving to support and free prisoners brings at least as much goodness to us as it does to the prisoners themselves, and this points to the reality that the believers are a single body.

عَنْ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ

الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

Al-Nu'man ibn Bashir reported: The Messenger of Allah ﷺ said, "*The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever.*"[181]

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181 Sahih Bukhari, 6011

Medicine

The Political Role of Medicine

Viewed politically, the main purpose of modern, Western medicine is:

1) To coerce people to submit to the authority of the government that ordains physicians.

2) To encourage dependence upon a medical-industrial establishment, which in turn is dependent on the state.

That Western medicine is directly descended from Christianity is visible in many ways. There is a clear "orthodoxy" when it comes to doctrinal formation in medicine. It is claimed that this doctrine is based on evidence, but the state-sanctioned methods by which "evidence" can be generated or obtained are very restrictive, in so as to advantage those who already have wealth and power. Thus, unsurprisingly, the findings of medical research generally reinforce the wealth and influence of those already in power.

This is because scientific norms are defined by academies and regulatory bodies, and academies and regulatory bodies are funded by elites. Evidence is generated through research, and what kind of research and which institutes are funded is dictated by those who control concentrations of capital.

The function of medical classes in secularism is analogous to the role of priests in any state religion. They preserve the power of the elite by monopolizing access to what is viewed as a transcendent truth— in this case, empirical knowledge. Anyone who has enough money can theoretically make additions to orthodox scientific doctrine, but in the process of doing so they will be required to make significant contributions to the medical class by either paying for education within the establishment, or by hiring individuals who were educated by the

establishment.

Through this analytical lens, it is clear that the rise of the political role of medicine in Europe occurred in tandem with the decline of the political role of the Christian clergy. This shift in power reflects a shift in priorities. The main goal of life was no longer to achieve spiritual salvation, but rather to achieve health and a high quality of life. A professional class seeking to capture authority from the clergy pushed ideologies that undermined the authority and legitimacy of Christianity.

Looking closely at Christianity, it's apparent that such a shift was inevitable. From the time of the Roman empire's official adoption of Christian, scripture was formulated on a fundamental level to support the power of the state under all circumstances, even in case of tyranny. This is embodied in Biblical concepts like "turn the other cheek" (ie. don't fight back if you are attacked),[182] , "render unto Caesar what belongs to Caesar" (meaning pay even unjust taxes),[183] "go the extra mile" (meaning, if you are forced by soldiers to carry their luggage for 10 miles, carry it for 11 miles)[184] , or "Slaves obey your master as you obey your Lord Jesus".[185]

All of these verses demonstrate an internal logic in Christianity designed to motivate absolute obedience to the state. This doctrine is bound to result in a backlash sooner or later, because it lays the groundwork for abuses of power which are justified by the scripture itself. The only logical conclusion is to eventually reject the scripture, and with it, faith.

Science was an easy replacement for Christianity, because even if

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182 Matthew 5:38
183 Mark 12:17
184 Matthew 5:41
185 Ephesians 6:5

people lose faith, the desire for good health is universal. Like a priest class, doctors in modern states are "ordained" or certified by the higher authority. For gross disobedience to the state (church), they can be stripped of their right to practice medicine, just as priests of old could be excommunicated for deviating from canonical doctrine or disobeying the edicts of the Church.

In the medieval Christian order, confessing sins and submitting to the instructions of the priest was an indirect way of submitting to the bishop or cardinal, who in turn was ordained by the pope, who in turn was viewed as God's representative on earth. Thus, submitting to the priest by confessing sins was understood as submission to God by way of the hierarchy of the priesthood. The priest would then "prescribe" a formula of prayers or good works to expiate the sin.

With medicine, people likewise submit to the doctor by allowing them to peer into their intimate cavities, and they also give them private information about their lifestyle. Since they do this only with state-sanctioned doctors, every act of submission to a doctor is an act of submission to the state by way of the medical hierarchy. Once a person accepts the notion of trusting a state-certified doctor, they accept the notion of trusting the state, in the same way a child trusts the authority of a parent.

Using jargon and terminology makes medical knowledge seem inaccessible, establishing the superiority of the knowledge, and developing the habit in the subject of accepting that they cannot understand the wisdom of the higher authority. Latin terms like "dermititis" are used instead of "skin infection," or "septicemia" instead of "blood infection."

This tactic was also used by medieval Christian priests. Latin was used rather than commonly spoken languages, making the knowledge of scripture seem inaccessible to laypeople and creating an aura of power around the clergy, reinforcing their authority and the authority of the

aristocracy they supported. Most specialized medical terms are derived from Latin, the same language by which Christian scripture was obfuscated in medieval Christendom.

The rise of vernacular translations of the Bible significantly reduced both the prestige of priests and the people's need for priests. Medicine is a more effective political tool than Christianity in this regard, because belief in the system can be reinforced by the system itself. For example, by "saving" the lives of people who have chronic conditions, they can be kept alive with a very low quality of life where they require continuous, expensive medical intervention, thus reinforcing their perceived need for the medical establishment.

Another way of using medicine to convince people that they need medicine is to use drugs to degrade immunity. If every infection is dealt with using antibiotics, the immune system is degraded, because beneficial bacteria which support the immune system are killed, leaving the patient more dependent on antibiotics to ward off infections.

In this way, the medical system can create an entire class of people who are permanently dependent on it, and who will defend and support it. This class of people will also defend the state that enables, supports and controls the medical system. The greater the population's sense of needing the state, the more they will tolerate the state extracting resources from them, and the more powerful the state can become.

Once a country is dependent on the medical industry, the prospect of industry shutting down means that vast suffering will be unleashed. This creates an illusion that those who provide for and protect the industry and its clergy (researchers, doctors, engineers) hold the keys of life and death in their hands. This increases the incentive to worship these humans and the state that they represent.

During the process of colonization, Christian missionaries

accompanied European soldiers in all of the colonial expeditions. As Christianity declined in Europe, the role of colonial medicine almost seamlessly took over the role of missionaries, although there was much overlap between the two. Some countries were even subdued entirely by these means— that is, medical care was the primary means of convincing them to become subservient to the colonial order.

Medicine is one of the primary methods of "positive" control, as opposed to "negative" means like invasions, airstrikes or assassinations. Medicine, food aid, loans, and "education" are other examples of positive control mechanisms. Domination is either positive or negative. Medicine, food, loans, and 'education' are all positive. If positive means do not achieve domination, negative means can be deployed, and in most cases, a combination of both is used.

It's easy to think that it is better to accept the positive means, but this is a trap and only a short term gain. Positive means have only become more common recently because of a resource surplus which is rapidly dwindling. When resources become more scarce, the powers currently employing positive means of domination will revert to negative means. Those who have become dependent on positive means of control will be in a much worse position than those who consistently struggle to resist domination by the *kuffar*. So we should get a head start by rejecting all forms of positive domination as much as possible, thereby building strength and toughness within ourselves.

This is not a critique of medicine, though Western medical technologies can be critiqued in their own right. Medicine itself is a healing trade. This critique is of an institutionalized class of elite monopolizing medicine and medical knowledge in partnership with the state and wealthy elites, and using medicine as a tool to increase the control of ruling classes over their subjects.

This is far away from the cures deployed by the *sahaba*, *radhi Allahu anhum*, according to the *sunnah*. As with all technology, there are

situations where it is appropriate to use modern medical technology, but as with everything manufactured and controlled by the *kuffar*, it should be treated with mistrust and we should avoid supporting it or depending on it.

COVID-19 and the Scientific Bias

Overall, African countries saw much lower rates of COVID fatalities than many European countries in spite of deploying fewer measures to counter the spread of COVID, but if you try to mention this around individuals affected by mainstream media narratives, they'll try to explain it away. They'll argue that the virus is less transmissible in hot weather, there's lower urbanization rates, infections and fatalities were under-reported due to weak healthcare systems and governments, and so on and so forth.

This demonstrates the internal bias of the followers of the scientific establishment. There was massive funding for research into new drugs, ventilators, and vaccines. But why would anyone invest in studying why some "developing" countries have lower fatality rates? No one will even accept that they have lower fatality rates in the first place. They criticize the statistics, while uncritically accepting statistics that reinforce what they already believe.

The medical industry is a pillar of the global economy, accounting for ~10% of world GDP. There are major vested interests in maximizing the narrative that expensive technology is saving lives, and there is great potential for lost profits if people realize that traditional social structures and stronger immunity resulting from more exposure to pathogens is saving lives.

Heavily modernized societies tend to densely concentrate large groups of individuals with vulnerable immune systems together in large

structures. Schools concentrate hundreds of children together, retirement homes concentrate hundreds of elderly together, and hospitals gather together hundreds of individuals with compromised immune systems. All of these institutions provide a medium where pathogens can spread quickly and easily.

By contrast, in societies that retain more traditional social structures, most education, as well as caring for the sick and elderly, takes place in the home, so immune compromised individuals are more dispersed, lowering the likelihood of transmission of diseases.

Really, you can push whatever agenda you want, and find data to back it up. Perspectives on events benefit certain individuals and harm others, so the claims of scientific objectivity must always be treated with skepticism. In reality, Western medical thought is a disease far more dangerous and contagious than COVID-19.

The Devil's Greatest Trick

As a child, I was thoroughly indoctrinated with the scientific perspective on reality. I remember hearing mocking accounts of how people in the past believed that illnesses were caused by evil spirits or demons.

At first, I just accepted it. People in the past didn't know about bacteria and viruses, so they invented other explanations which had no basis in fact. As I thought about this issue, though, a phrase from one of my favorite movies, originally written by Baudelaire, stuck in my mind: "The greatest trick the devil ever pulled was convincing the world he didn't exist." I began to think about this phrase in relation to this idea that illnesses can be caused by evil spirits.

Later on, I started to question why two people could both be exposed

to pathogens, but only one would get sick. I understood that there were factors like immunity, the amount of exposure to the pathogen, and so forth. But no one seemed to have a clear answer about exactly why and how it is that some people get sick and others don't. As I researched more, I found that emotional factors can heavily impact the body's immunity, with stress weakening the immune system and happiness or social contact strengthening it.

Another issue that made me question the scientific worldview was immaculate corpses. An immaculate corpse is a dead body which does not decompose, but remains intact naturally. Decomposition of corpses is theoretically driven by bacteria, and yet immaculate corpses, especially of holy people and saints, is a well documented phenomenon all over the world. No one has been able to put forth a viable scientific explanation for it.

This led me to question the causal explanations of the action of bacteria. If there were exceptions to the behavior of bacteria, what was it that caused them to have an effect or not? Maybe past generations were not so stupid to believe that demons can cause illness. As I studied religion and mythology from cultures around the world, it seemed that every culture in the world had language describing invisible beings. Did every culture in the world somehow independently arrive at completely false conclusions?

I also read about numerous documented instances of miraculous healing. Skeptics would write these off as the placebo effect, a psychological effect caused by a person's belief. Still, if numerous incidents of this nature were documented, wouldn't that indicate that there is some kind of power capable of banishing illness which science is unable to harness?

Supposing there were demonic forces that made people sick, and the work of these demonic forces could somehow be countered by faith or blessings, it would make sense for them to convince people that they

don't exist. This would give them more freedom to operate without anyone noticing their presence. Surely this would make it easier for them to achieve their goals.

Even during the COVID-19 pandemic, the way in which the virus is spreading eludes clear explanation. In some areas it moves very slowly, and in other areas quickly. No one really seems to understand exactly what is happening and why. Neither the explanations nor the response seem to be logically consistent. It's clear that modern medical science is based in conjecture as well as fact, and full trust in it is a matter of faith, as with any religion.

All too often, medical explanations are offered with a tone of confidence, as if the "experts" have decisive knowledge about the topics involved. If you dig deep into their theories, however, it falls apart.

Take, for example, the issue of DNA. We understand that the physical expression of our bodies is somehow related to the data contained in our DNA. Yet the same gene can have radically different expressions depending on a number of factors, such as environmental stresses. No one really understands to what extent DNA influences specific traits. Technologies like microscopes have given us the illusion that we understand what is going on in the unseen world, but the reality is that we are still very ignorant.

It's very problematic, then, to base the formulation of policies on Western scientific understanding. Societies around the world have now placed this knowledge in the highest possible position, but these approaches are also bringing many problems and side effects. Side effects manifest both on the level of individual medical treatment and broader social policies.

Some Muslims have tried to defend COVID related restrictions such as mosque closures by referencing hadith about avoiding leprosy and

plague. This seems to be a means of putting a religious covering on Western epidemiological understanding. Leprosy and plague are specifically mentioned by these hadith, and are *much* more severe than COVID.

Extending this meaning to justify closing the masajid requires accepting the transcendent value of Western scientific "truths," including the acceptance that:

1. The most significant factor in determining viral transmission is physical, and not spiritual.
2. Modern medical care can significantly impact outcomes in terms of mortality.

I would not challenge either of these statements. I do believe that diseases can be transmitted through physical contact. I also believe that modern medical treatments can save lives with the permission of Allah. The issue here is not if these beliefs are true, but *to what extent* they are true, and the position of these beliefs relative to knowledge derived from the Quran and *sunnah*.

It's important to recognize that no transmission of illness is possible without Allah's express will. Allah can prevent the fire from burning His *awliya*, even when they are inside the flames.

Does this mean we should jump into flames? No. But we should also take care as to how much of our worldview and decision-making processes are influenced and shaped by beliefs grounded in knowledge that is manufactured and maintained by individuals who reject Islam, and who have a vested interest in rejecting Islam. Knowledge derived from the Quran and *sunnah* must *always* take primacy over knowledge produced by institutions presided over by those who reject the truth.

When it comes to an incurable disease, like leprosy, avoiding the infected makes sense. When it comes to a disease with an extremely

high mortality rate, like the plague, avoiding traveling to other cities makes sense. There are, however, spiritual, emotional, or perhaps other unseen factors related to contracting illness.

It is known that prayer can speed healing. It is also established that happiness and social contact support the immune system and can assist with recovery from illness.

Many hadith speak on the merit of visiting the sick.

عائدُ المريضِ يمشي في مَخْرَفَةِ الجنَّةِ حتى يرجعَ

The Prophet ﷺ said: *"When the Muslim visits his (sick) Muslim brother, he is harvesting the fruits of Paradise until he returns.*[186]

عن أبي هريرة -رضي الله عنه- قال: قال رسول الله -صلى الله عليه وسلم-: «مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخًا لَهُ فِي اللهِ، نَادَاهُ مُنَادٍ: بِأَنْ طِبْتَ، وَطَابَ مَمْشَاكَ، وَتَبَوَّأْتَ مِنَ الجنَّةِ مَنْزِلاً

The Messenger of Allah ﷺ said: *"Whoever visits a sick person or visits a brother in Islam, a caller cries out to him: 'May you be happy, may your walking be blessed, and may you occupy a dignified position in Paradise'."*[187]

186 Mishkat al-Masabih Book 5, Hadith 5
187 Jami` at-Tirmidhi Book 27, Hadith 114

عن علي بن أبي طالب قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا غُدْوَةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ وَإِنْ عَادَهُ عَشِيَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ

Al-Tirmidhi narrated that 'Ali, *radhi Allahu anhu*, said: I heard the Prophet of Allah ﷺ say: *"There is no Muslim who visits a (sick) Muslim early in the morning but seventy thousand angels send blessings upon him until evening comes, and if he visits him in the evening, seventy thousand angels send blessings upon him until morning comes, and he will have a garden in Paradise."[188]*

Some scholars, such as Ibn Taymiyyah, *rahimullah*, considered visiting the sick as a communal obligation. In the COVID pandemic, many have left off or even been forcibly prevented from visiting the sick. Consider how much spiritual reward is lost by falling into this materialistic worldview. Furthermore, visiting the sick makes people happier through social contact, which strengthens the immune system.

One meta-study found that social isolation increases the overall death rate from illness by approximately 29%,[189] so consider how bad the epidemiological impact of social isolation policies are, and how beneficial it would be to give the guidance of the Prophet ﷺ precedence over the materialistic paradigm. Yet how much energy is being put into the physical response to COVID as compared to the spiritual response? This brings to mind again the saying: "The greatest trick the devil ever pulled was convincing the world he didn't exist."

188 Jami` at-Tirmidhi, Book 10, Hadith 5
189 Naito, R. et al., "Impact of social isolation on mortality and morbidity in 20 high-income, middle-income and low-income countries in five continents"

Vegetable Oils

Avoiding industrially produced and processed vegetable oils is something we should all strive to do. There is a basis for this not only in "health science" (which is generally unreliable) but also in religion, history, and economy.

On the level of religion, it is important to avoid imitating the habit of the *kuffar* of throwing away animal fat. This habit comes not only from Western science's failure to see benefits of eating animal fat, but also from Jewish dominance in the American medical establishment. Jewish dietary law prohibits consuming the fat on the back part of the sheep, and this prejudice likely influenced the research of Jewish-American doctors, who were seeking to use science to validate Jewish dietary laws.

There was also an economic interest in this research; vegetable oils were initially used mainly as fuel for oil burning lamps. When electric lights were invented, vegetable fat manufacturers were threatened with bankruptcy, and started to aggressively market vegetable fat as food.

Vegetable fat (corn oil, canola oil, sunflower seed oil, etc.) is indicated by a lot of research to lead to a variety of health problems. This is especially true for highly processed vegetable fats which are clarified through chemical treatments.

Another benefit of reducing reliance on vegetable oils is that it can also reduce our dependence on the imported equipment required to manufacture it. Using this equipment increases our economic dependence on the *kuffar*, since most of it is manufactured in *kafir* countries.

Consuming animal fat has also been shown to increase fertility, so it

may be that the promotion of vegetable fats, like contraception, are another aspect of a Satanic depopulation agenda. If you don't feel like eating animal fat directly, save it, render it in a pan, and use it for cooking. It's also better to avoid eating in restaurants (that should go without saying in establishments operated by *kuffar*) because they tend to rely on cheap, unhealthy vegetable fats to push up their profit margins.

It is important to be aware, however, that fat does tend to concentrate toxins. This is not a problem when it comes to traditional agricultural practices, but animals in modern industrial agriculture have high rates of exposure to toxins. If you purchase industrially produced meat in the West, the fat will probably contain a high concentration of antibiotics, pesticides and heavy metals.

This is one more reason to move to a Muslim country where the corruption spread by the *kuffar* is less deeply rooted and traditional agricultural methods are still used. If this is not possible, it is better to raise or select your own animals, and slaughter them yourself. This is especially true in industrialized countries in the West, because the "halal" industry is very suspect anyway. If you cannot sacrifice your own animals, you can at least take care to check the condition of the animals and the way they are cared for before sacrificing them.

Of course, olive oil is a safe and blessed alternative, but avoid pomace olive oil, which is extracted using chemicals which leave harmful traces in the oil, and stick with virgin olive oil. Butter from cows that have a wide variety of plants in their diet is also an excellent alternative to vegetable oils.

The Prophet ﷺ said:

فَعَلَيْكُمْ بِأَلْبَانِ الْبَقَرِ فَإِنَّهَا تَرُمُّ مِنْ كُلِّ الشَّجَرِ

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"Drink the milk of cows, for they are given health by all kinds of plants."[190]

The medicinal value of these plants is carried by the milk, and this nutritional and medicinal value is also carried by the meat and fat of animals. Thus, animals fed with grain, kept in filthy conditions, and kept alive by continuous doses of antibiotics should not be eaten, not only for health's sake, but also out of compassion for the animals and to reject the cruelty and stupidity of those who value their own profits more than the health and well being of their animals and customers.

Considerations When Choosing Doctors

Generally speaking, it's a bad idea for Muslims to take advice from *kafir* doctors. They are enemies, and even if they have good intentions, there is still a good chance they will poison you, because their theories of medicine are influenced by their distorted *aqeeda*. Their methodology is wrong, even if they believe it to be correct.

The qualifications for a Muslim doctor should be similar to the qualifications for a Muslim whose testimony is accepted under Islamic law. They should not be an innovator, they should not be an open sinner who consumes alcohol or commits *zina,* they should not shave their beard, and should fulfill all of the criteria that a trusted witness in a *sharia* court would fulfill. Another important criteria is that he or she should have a healthy skepticism toward Western medical techniques, because many Muslim doctors today accept medical doctrine blindly and uncritically, and can thus inadvertently serve the agenda of the *kuffar* and unintentionally poison the bodies and minds of the Muslims.

Ideally, they should have some familiarity with traditional Islamic medical techniques, including knowledge of herbal medicine and cupping. They should also rely on *du'a* and remember Allah during

190 Musnad Ahmad, 18352

any procedures, examinations, or treatments.

It may not always be possible to find a doctor who meets all of these criteria. If it is necessary to go to a *kafir* doctor, a trustworthy Muslim doctor should be consulted by phone or correspondence before implementing the course of treatment recommended by the *kafir* doctor. Language is a useful marker for identifying medical traditions. The use of Latin or English terminology is the mark of the Western tradition. Terminology in Arabic, Urdu, Turkic, Hausa, Fulani, Malay, etc. is the mark of other medical traditions likely to have better grounding in Islamic traditions.

With these other traditions, just as with the Western tradition, it's important to find doctors with sound *aqeeda*, not because of them possibly poisoning you to make you sick and ensure repeat business (as with Western medicine) but rather because of the presence of superstitious beliefs in some folk medical traditions. The surest way to identify a sound medical tradition is to identify the sources of authority. This is done by tracing the licensing or *ijazat*. If a doctor learned their knowledge from someone known to collaborate with the colonial Christian powers, or who uses amulets, etc., it's better to continue searching for a more trustworthy doctor.

If a Muslim doctor has knowledge in both the Western tradition and an Islamic tradition, but is uncritical of the Western tradition, be suspicious. Medical traditions are inseparable from political authority, so being pleased with the dominance of Western medicine means indirectly being pleased with the dominance of the West and their ideologies, ie. Judaism, Christianity, paganism, and secularism.

The idea that medical science is independent from religion is one of the essential deceptions of secularism, so someone who has fallen victim to this deception is not an ideal choice for a doctor. Physical health can never truly be independent of spiritual health.

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ
اللَّهِ يَقُولُ -وَأَهْوَى النُّعْمَانُ بِإِصْبَعَيْهِ إِلَى أُذُنَيْهِ: إِنَّ الْحَلَالَ
بَيِّنٌ، وَالْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ
النَّاسِ، فَمَنِ اتَّقَى الشُّبُهَاتِ فَقَدِ اسْتَبْرَأَ لِدِينِهِ، وَعِرْضِهِ،
وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى
حَوْلَ الْحِمَى، يُوشِكُ أَنْ يَقَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى،
أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا
صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ،
أَلَا وَهِيَ الْقَلْبُ. مُتَّفَقٌ عَلَيْهِ.

Nu'man bin Bashir reported: "I heard Allah's Messenger
ﷺ saying, 'Both legal and illegal things are evident but in
between them there are doubtful (suspicious) things and most of
the people have no knowledge about them. So whoever saves
himself from these suspicious things saves his religion and his
honor. And whoever indulges in these suspicious things is like a
shepherd who grazes (his animals) near the Hima (private
pasture) of someone else and at any moment he is liable to get in
it. (O people!) Beware! Every king has a Hima and the Hima of
Allah on the earth is His illegal (forbidden) things. Beware! There
is a piece of flesh in the body if it becomes good (reformed) the
whole body becomes good but if it gets spoilt the whole body gets

spoilt and that is the heart.'"[191]

The spiritual dimension is an even more important reason to seek out a pious Muslim doctor for treatment. Accepting medical treatment from someone means to trust them and to put them in a position of influence over yourself, and because of their influence over us, doctors can have a big impact on our thinking, and even our belief. If we go to a doctor that is only focusing on the material causes of the illness, and doesn't prescribe any *du'a* or *'ibadah*, we can easily fall into this way of thinking. Our efforts might be shifted away from looking for spiritual cause of illnesses, and instead to chasing after material mechanisms of illness, thus addressing symptoms while ignoring root causes.

There may be some medical techniques, medicines, and technologies which are truly exclusively worldly, but that's not what Western medicine is. It takes someone with knowledge of both *sharia* and Islamic medical traditions to distinguish which elements carry religious principles and ideas, and which don't.

Medicine was at least as important a tool as guns and explosives in the European colonization of Muslim lands. Likewise, the process of pushing back this colonial influence and the neo-colonial regimes and complexes it spawned must also leverage medicine.

Illness and Death

In many cases, illness and death are actually a mercy from Allah. If you analyze the actions of the *kuffar*, you can find that Allah is offering them His mercy again, and again, and again, and they refuse it, again,

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191 Sahih al Bukhari, 52

and again, and again.

Instead, they arrogantly prefer to rely on their own selves, and then go busily about spreading corruption on the earth in order to gain enough wealth to try to "improve" on the natural order of things as laid down by Allah. For example, corticosteroid is an anti-inflammatory and anti-histamine and anti-prostaglandin. It is commonly taken to reduce joint pain. This removes the pain and discomfort and allows the patient to walk. But inflammation is part of your body's healing process and pain is your body's way of telling you to rest.

By rejecting these natural processes with a drug, the patient is able to continue living in a way that is harmful to their body. The cartilage of the joint becomes fatigued and damaged, and eventually they have surgery and get an artificial joint.

The artificial joint must be replaced every few years at great expense, while if they had simply listened to their body, it would have regenerated. But people without patience (which is a part of faith) want immediate relief, and this rejection of their own nature is highly profitable for the medical system, and for the government that taxes it. This means the state has an incentive to promote this kind of thinking. At the same time, it affirms the power of the humans who designed the drug and the artificial joint, while denying the power of the One who designed their body.

There are many examples of this same blindness throughout medicine, not only in the treatment of individual patients, but also on the level of public health. For example, in response to the AIDS epidemic, the *kuffar* have spent billions of dollars to try to find a cure, and have done nothing to stop the spread of homosexuality and adultery. On the contrary, they actually promote homosexuality and adultery in their media.

Rather than accepting pain and disease as a signal from Allah that they

are doing something wrong, they try to block it, drown it out, and eliminate it. This is willing blindness, and rejection of the mercy of Allah. A lesson on this topic is found among the *tabi'in*.

Sufyan ibn 'Uyaynah, when commenting on the ayah:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُواْ ۖ وَكَانُواْ بِـَٔايَاتِنَا يُوقِنُونَ

> **"And We appointed leaders from among them who guided by Our command, so long as they persevered and firmly believed in Our ayat."**

> ...said, "When they went to amputate Urwah ibn az Zubair's leg, they said to him 'Shall we give you a drink so that you won't feel the pain?' He replied, 'Allah has given me this affliction in order to test my endurance- shall I then act against His will?"[192]

Scientific Deception

The handling of *kohl* by Western medicine is a good case study in the politicization of medicine and science. A number of studies published in Europe and North America warn about the dangers of traditional *kohl* eyeliners, saying that they contain toxic substances. It's also common for medical professionals in these countries to advise their patients against using them.

Using *kohl* is a confirmed *sunnah*, so this is actually a very serious issue.

192 The Purification of the Soul, ibn al Qayyim, p. 96

The Prophet ﷺ said:

عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ "
"إِنَّ مِنْ خَيْرِ أَكْحَالِكُمُ الإِثْمِدَ إِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ

> "The best of your kohl is *ithmid*, for it makes the vision clear
> and makes the hair grow."[193]

If the *kuffar* can convince the Muslims that *kohl* is toxic, it means
convincing them to believe that the *sunnah* of the Prophet ﷺ is
harmful. If we break down their arguments, however, the truth of
Islam and the falsehood of their scientific methods becomes apparent.

The strongest opinion is that the ithmid *kohl* explicitly recommended
by the Prophet ﷺ is the mineral galena, a naturally occurring lead
ore. It has a number of well documented health benefits, including
stimulating the production of nitric oxide in the eyes, which has anti-
tumor, antimicrobial, and anti-inflammatory properties, is a
vasodilator, and decreases inter-ocular pressure. These properties
mean it is effective in fighting a number of eye conditions, including
glaucoma and macular degeneration, as well as promoting general eye
health.[194]

Western researchers themselves have documented many of these
properties, so they can't deny them, but they still want to attack Islam
and secure their monopoly on medical treatments, so they claim that
the use of ithmid *kohl* can cause lead poisoning.

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193 Sunan an-Nasai', 5113

194 See *Kohl Use in Antiquity: Effects on the Eye* by Zafar Mahmood.

There are some cases of lead poisoning caused by kohl preparations, but most of these cases were in India, and caused by kohl made from substances other than ithmid. There are no documented cases of such negative effects when using the ithmid *kohl* prescribed by the Prophet ﷺ.

However, one widely circulated study in the US claims to link unsafe blood lead levels to the use of Ithmid *kohl* (galena). A healthy Nigerian boy was brought to a doctor, who noticed the boy was wearing *kohl*. The doctor measured the boy's blood lead levels and conducted a lab analysis of the *kohl*. The *kohl* was made from galena, and the boy's blood lead levels were well above the levels determined by health authorities to be safe.

The doctor instructed the parents to cease use of the *kohl*, which they did, and then tested the boy's blood some time later. After stopping the use of *kohl*, the lead levels went back below the safe threshold. Western medicine had saved the day and freed the Africans from their superstitious, backward, and dangerous medical traditions! Or at least the study tried to make it seem that way.

This study was published by the US Center for Disease Control, and was even used in communications with Nigerian public health agencies to promote an anti-*kohl* campaign in Nigeria. There's some serious problems with the study, however, and apparently no one gave it much critical attention.

Ithmid (galena), unlike metallic lead, is harmless in the human body because it is completely insoluble. Ithmid's chemical name is lead sulfide, meaning the lead is bonded with sulfur. Much of the Western literature on ithmid uses deceptive wording, saying that it "contains lead, a toxic metal."

If we use this logic we could say that water, H2O, is dangerous because

it contains hydrogen, which is explosive on its own. We could also say that Sodium Chloride (NaCl) commonly known as salt, is dangerous, since both sodium and chlorine can be deadly to eat on their own.

Lead poisoning occurs when free lead particles bond with hemoglobin in the blood, but this doesn't happen with lead sulfide, which instead passes safely through the body. So why did the Nigerian boy have elevated blood lead levels after using ithmid? Because the method used to test his blood lead levels was graphite furnace atomic absorption spectroscopy.

In order to conduct a chemical analysis, this method heats a sample to around 3000° C to vaporize it. This frees the atoms in the sample, making them light absorbent. The light patterns can then be used to identify which atoms are present in the sample.

As it happens, if ithmid is exposed to temperatures of around 800° to 1100° C, it breaks the bonds between the sulfur and lead. This is actually the process how metallic lead is extracted from lead sulfide (galena) ore in furnaces. This means that someone with safe, non-soluble ithmid in their circulatory system would appear to have elevated blood lead levels in a graphite furnace atomic absorption spectroscopy test.

Some try to argue that although ithmid may be non-soluble, if children ingest it, the stomach acids can break down the bonds between the sulfur and lead, freeing the lead and making it bioavailable. However, what actually happens when lead sulfide comes into contact with hydrochloric acid (stomach acids) is that a small percentage of the lead sulfide will break down, but the lead will bond to the chlorine in the hydrochloric acids instead, forming lead chloride, which is also effectively non-soluble. So even if children accidentally swallow ithmid, there is still no risk of lead poisoning.

Unfortunately some Muslims went down the proverbial lizard hole

and performed similar tests. In Saudi Arabia, researchers tested a number of kohl users by the same method, and also found "unsafe" blood lead levels. As a result, Saudi authorities began to issue warnings about lead content in traditional ithmid *kohl* preparations.

This is nothing short of a war against the *sunnah* based on blatantly flawed assumptions and a totally uncritical attitude towards data which supports certain politicized views. Of course, the *awliya* of Satan also have clear interests here; undermining trust in traditional health promoting products weakens people's immune systems, making them more reliant on Western medicine, and boosting the profits of the *kuffar* and their medical-industrial-academic complex.

Furthermore, weakening confidence in traditional medicine and pushing people instead to rely on Western medicine also increases the power and prestige of the political structures backing and backed by the medical establishment.

A very small amount of analysis can dismantle this entire propaganda campaign, but because these are supposed 'experts,' people treat them as if they are infallible, and ithmid *kohl* use has dropped dramatically over the past few decades among the Muslims as a result of these campaigns. This is why it's of the utmost importance to remember the Allah's command:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمْ فَاسِقُۢ بِنَبَإٍ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوْمَۢا بِجَهَٰلَةٍ فَتُصْبِحُواْ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ

"O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful."

Don't be fooled by the veneer of objectivity and neutrality projected by the *kuffar*. Science can be used as a tool for deception, just as much as it can be used as tool for investigating reality, so we should always assume that *kuffar* are lying until trustworthy and righteous Muslims verify any information.

Education

The Peril of Western Education

Jihad takes place not only on the battlefield, but also in the intellectual dimension. Telling people to join Western universities is akin to telling them to join Western militaries to gain combat skills. Yes, they will gain skills and knowledge, but they will be surrounded by very bad company, learn very un-Islamic thinking and habits, and in the process, provide support to enemies of Islam who are actively waging war against the Muslims.

This is often justified with the reasoning that Muslim countries cannot attain independence unless they attain the level of technological development to compete with modern militaries. To achieve this level of development, it is believed that it is necessary to study in these universities.

Universities do not only feed off of tuition fees; they are also sustained by students. Professors also take inspiration from their students' writing and research, and a diverse and intelligent student body increases the appeal of a university. Universities are also used to project cultural influence by implanting ideas in students before sending them back to their home countries.

A tremendous amount of corruption has entered the Muslim lands through Muslim students studying in universities in Europe and North America. Meanwhile, all the technology which has been introduced to Muslim countries has not really brought the Muslims closer to being able to expel Western influence and reestablish Islamic government.

Because the process of developing industrial infrastructure requires providing so much support to the centers of industrial power, by the time new technologies are introduced to Muslim lands, the technologies in the industrial power centers are already more

advanced, meaning it becomes necessary to send more students and pay more tuition in a never-ending game of "catch up."

The truth is, the door to *jihad fi sabilillah* is open to those who have enough *iman*, and we should not say that it is closed. This path should be the highest aspiration of any Muslim, an honor reserved for the elite. If we need technicians, Allah is capable of guiding those who he wills to His path. Actively advocating participation in the Western educational system is to push people from a deed with greater reward towards a deed with lesser reward (and perhaps sins or even *kufr*, which Western education often leads to), which is a known tactic of Satan.

There is a clear inverse relationship between the level of Islam and the penetration of Western education in a Muslim country, so it's strange that so many Muslims still believe that Western knowledge is an indicator of progress. The sad reality is that it is the desire for *dunya* which motivates so many to pursue goals within this academic system.

We should be honest about this, rather than trying to claim that studying in these universities is somehow a prerequisite for struggling in the path of Allah.

Faith is More Powerful than any Weapon

The vast majority of the most successful *mujahideen* today have no formal, Western-style education whatsoever. In fact, the absence of that education is the key to their success. If you understand the attrition rates among their ranks, you can understand that the willingness and even eagerness to meet their Lord is a far more decisive factor in their success than equipment.

No major power today could tolerate even a tenth of the casualties that

the Afghan *mujahideen* have without the regime at home collapsing under political pressure. This weakness on the part of those who appear to be powerful has a lot to do with the fact that they spend their time studying math and science rather than religion.

The educational system built by the *kuffar* is designed to teach people to fear and respect worldly powers rather than Allah. The *mujahideen* are successful in part because they have not been indoctrinated with a worldview which causes them to believe that they can't win against American technological and military power.

There are waves of civilization. As civilizations rise and fall, technology rises and falls with them. After decades of expansion, we are now approaching a phase of decline. Many technologies are highly dependent on heavily centralized systems, and these systems will be subject to catastrophic failure when they can't meet their resource requirements.

This happened in the case of Roman civilization, and it happened to the Egyptians before them. Highly centralized systems can achieve amazing technical feats, but they are also highly dependent on many other systems, each of which has a central point of failure. When resource availability declines, shortages don't need to be so severe as to starve the entire technological complex— it's enough for one of its constituent parts to fail in order to set off a chain reaction leading to systemic collapse.

The technology of the *kuffar* is as fragile as a spider's web— this illusion of strength is merely a test of faith. A people who have true faith in the Lord of mankind will not be overcome by this illusion.

Investing resources in learning how to manufacture this technology is not a wise investment compared to investing resources in that which will solidify us in faith. Once knowledge has been obtained which solidifies us in faith, we can study anything. Faith is fundamental and

useful in any circumstance, but technical knowledge related to highly specialized technologies can very easily become useless over night.

Opting for religious education rather than technical education is a very difficult choice to make in the short term, but faith is the most powerful weapon we can have. It has always been the key to the success of Islam and the Muslims, and as such, must be prioritized above all else.

Countering Colonial Education

قدِمَ نبيُّ اللهِ صلَّى اللهُ عليه وسلَّمَ المدينةَ وهم يؤبِّرونَ النَّخلَ - يقول يُلقِّحون - قال: فقال: ما تصنَعون ؟ فقالوا: شيئًا كانوا يصنَعونه فقال لو لم تفعَلوا كان خيرًا فتركوها فنفَضَت أو نقَصَت فذكَروا ذلك له فقال صلَّى اللهُ عليه وسلَّم: إنَّما أنا بشرٌ إذا حدَّثتُكم بشيءٍ مِن أمرِ دينِكم نخُذوا به وإذا حدَّثتُكم بشيءٍ مِن دنياكم فإنَّما أنا بشَرٌ قال: عكرمةُ: هذا أو نَحوُهُ

Rafi' ibn Khadij reported: The Prophet ﷺ arrived in Medina and they were grafting trees. The Prophet ﷺ said, *"What are you doing?"* They said, "We are grafting them." The Prophet ﷺ said, *"Perhaps it would be better if you did not do it."* They abandoned the practice and the trees yielded less fruit. It was mentioned to the Prophet ﷺ and he said, *"Verily, I am only a human being. If I command you to*

do something in religion, adhere to it. If I command you to do something from my opinion, I am only a human being."[195]

This hadith indicates that there is such a thing as a distinction between religious knowledge and worldly knowledge. However, some misunderstand this distinction, and as a result begin to view Western educational institutions as somehow religiously "neutral."

This is very far from the truth. The European academic tradition, which has now colonized the entire world, is very much a descendant of European religious education, and these beliefs are hidden throughout all of the subjects taught in their schools and universities, as well as those schools and universities that follow them.

Many Muslim scholars have opened the door wide open to studying in these institutions because of the worldly benefit that can be obtained through this knowledge, and this is a mistake. It is necessary to ensure that a Muslim student will be safeguarded from the *fitna* of these hidden concepts, and this can only be achieved if the study or study materials are supervised by a Muslim capable of pointing out and countering hidden, anti-Islamic programming in a curriculum.

If a scholar unrestrictedly allows studying in Western universities without demonstrating awareness of these realities, it's an indication that he may be unaware of the religious and political realities of these institutions. This doesn't mean that knowledge like engineering or medicine should be neglected entirely, rather, it means that to some extent, "the medium is the message." The way in which we study can have as much of an impact on our way of thinking and way of life as the content of the study itself. Simply the act of showing deference or reverence for someone will affect us on the level of *aqeeda*, even if we attempt to privately reject their beliefs on an intellectual level.

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195 Sahih Muslim, 2362

The knowledge learned in these institutions encourages and enables students to move toward integration into the economic hierarchy of the dominant world system and thereby the legal and political structures that underlie it, and this system as a whole is rooted in *kufr*. This is another pitfall that students, and indeed, entire countries, can easily fall into without the proper guidance.

The prestige of Western educational institutions is also used as a tool to keep Muslims in a state of submission, and simply attending these institutions propagates the kind of ideas that reinforce this domination. During the colonial period, European colonists in Muslim lands rearranged social hierarchies so that studying according to European norms was necessary for entering into any position of prestige and authority. Education according to these European standards of accreditation is one of the most commonly used indicators of status, and those with a higher ranking in this system are exalted and honored above those with a lower ranking.

The desire to seek status within this hierarchy causes tremendous religious and political harm, and it advances the interests of our enemies, so this tendency must be resisted. If we understand education as being an aspect of religion, then we can understand the decline of Islamic education and its replacement with secular education as an innovation in the religion.

The scholars of Islam have established guidelines for dealing with innovators and applying the guidelines for dealing with innovators to the proponents and practitioners of this type of education could be very helpful in countering the appeal of status within social hierarchies resulting from hostile influence. For example, those who enter into Western-backed accreditation schemes could be boycotted, and we could avoid praying behind them, reject their testimony, and refuse to marry from them.

For a professor or student to be recognized by the Muslims and

granted a license to teach, he could be required to demonstrate sound *aqeeda* and upright morals, and this includes avoiding major sins, leaving the beard and avoiding imitation of the clothing of the *kuffar*. However, even if he demonstrates these signs, but continues to operate under the auspices of Western or Western-style accreditation structures, he could still be regarded as misguided until he disavows these institutions in word and deed.

The same measures could also very well be applied to Muslims who participate in other un-Islamic institutions like democratic parliaments, secular courts, Western-style militaries (with uniforms and ranks inspired by European militaries) or medical systems based upon these institutions.

Avoiding people embroiled in these institutions has several benefits.

1) It is a powerful form of *da'wah* which may motivate some Muslims to reconsider working in service of institutions which are detrimental to the interests of the *ummah*.
2) Keeping distance from these individuals can be beneficial for a person's *iman*, because close contact with corrupted individuals has a negative spiritual effect.
3) Reducing the prevalence and utility of the systems these individuals support.
4) Directing financial support to practicing Muslims rather than institutional structures under the control of the *kuffar* and their allies.
5) Fostering the development of knowledge and science based in the Islamic tradition.

We must recognize that many academic institutions are part of the war making effort of the enemies of Islam. This means that support for these institutions can reach the level of *kufr*. If it does, it would be necessary to stop the work of these educational institutions by force.

It seems that ultimately, the best course is for the Islamic authority to present evidence of the impermissibility of these practices, and give those engaged in them time to repent. If they do not repent and cease their participation in these institutions, it would be upon the Islamic authority to apply the punishment for apostasy, as with any spy or agent of the enemy.

The Trap of Belief in Technology

The reason Christian civilization is dominant over the Muslims today is because they attacked the Muslims *in spite* of being technologically inferior. The Crusades disrupted the overall economic and political strength of the Muslim lands, and contributed to the decline which eventually culminated with the Christian conquest of al Andalus.

In both al Andalus and Sham, the Muslims were scientifically, technologically, economically, and numerically superior. The Christians fought them from a position of weakness for over 700 years before the tables started to turn. It was their conquest of al Andalus and acquisition of its technical knowledge which enabled them to launch the expeditions which formed the foundation of European colonial empires. The empires established in the aftermath of their victories over the technologically superior Muslims continue to provide the material requisites for their intellectual and scientific institutions until today.

Looking back further in history, in the beginning of the Islamic empire, it was the Byzantine Christians who had the technological, numerical, and economic upper hand. How did the Muslims change this situation and achieve a dominant position? Was it by going and living among the *mushrikeen* and studying with them? By striving to attain Christian titles and qualifications? By imitating Christian clothing and grooming habits?

No. The Muslims became scientifically and technologically superior by fighting technologically superior empires with firm faith in Allah, *subhanahu wa t'ala*, and His promise. They captured and assimilated Roman and Persian technologies, both technical and bureaucratic. They leveraged captured intellectual capital for the sake of Islam, similar to the way Christians leveraged the intellectual capital of al Andalus for the sake of Christianity.

It was through the Crusades that the Christians learned to build windmills from the Muslims. They then imported this invention and used it to reclaim the land which is known today as the Netherlands. This region soon became the leading colonial power of Europe. It was by capturing al Andalus that they gained the knowledge of astronomy and navigation that they used to colonize the rest of the world, which is why Spain and Portugal were the first major European colonial powers.

It was only after this colonization that Christendom amassed enough resources to overpower the Muslims. So suggesting that the Muslims have to develop a high degree of technology *before* we can fight flies in the face of historical fact as well as sound *aqeeda*.

Participation in the academic, scientific and industrial establishment of our enemies strengthens it, first, because it is financially profitable for the proprietors of the system, and second, because it is a form of tacit recognition of their superiority. So suggesting that we pursue Western education as a means of achieving victory over the enemies of Allah is kind of like saying "Let's win by losing." This is akin to the idea that we can establish sharia through democracy, which amounts to saying "Let's use *shirk* to establish *tawheed*."

It's easy to say this, but given the massive pressure to seek status within this system, it's much harder to do. However, we should recognize that this pressure is a social control mechanism which is not

calibrated to benefit Islam, but rather to benefit a world system which is antithetical and hostile to Islam. Status within this system has no weight or value with Allah.

Since the pressure is so great, it's understandable if we cannot resist, and we enter into academic disciplines, degree programs, and economic and legal arrangements dominated by the *kuffar*. However, it's important that we not try to claim that this is better or closer to the ideal than fighting in the path of Allah. If we do claim such a thing, we are distorting Allah's religion and propagating a lie against Allah, whether we realize it or not.

May Allah have mercy on us, guide us, allow us to capture intellectual capital, and weaken the educational, academic, scientific establishment of *kufr*, and strengthen Islam and the Muslims. May Allah help us to identify the deception and evil programming in the education we already have, and guide us to use the good in our education to serve Him and to support and benefit those who follow the *sunnah* of His Messenger ﷺ.

Preparing Girls for the Future

Education is intended to prepare children for the future, but it is also a means of shaping the future. Modern, secular education is designed to prepare someone to enter into the workforce, which means they will depend upon the institutions underlying the workforce, including industrial infrastructure and government, for their sustenance.

When girls are sent upon this career path, it is part of actively building a future where women depend on corporations and the state rather than their husband and family. This is based partly on justified fears—many women have been traumatized by irresponsible men, and were trapped in bad marriages because of having no professional

qualifications to support themselves.

However, this can also become a self-fulfilling prophecy. When girls spend their formative years preparing for a professional career, they may be unprepared for married life. Instead of learning about how to keep a happy and healthy home, they focus on careers which often contribute to marital problems, cycles of conflict and abuse, and divorce. At this point, the advocates of female formal labor force participation say "Aha! See, I told you you needed to have professional qualifications!"

The resources that go into sending a girl to school through university are tremendous. In the United States, for example, the average cost of education from early childhood through college graduation is close to $300,000 dollars. Imagine if a family invested even half that amount into preparing their daughter for married life and searching for a pious, righteous, kind, and well-mannered husband.

Preparing girls for married life also requires education. It requires an understanding that mothers are the most important educators in society, and are responsible for instill moral values and manners in children in the most critical phase of their development. Most importantly, it requires genuine faith, because a successful marriage requires patience with the shortcomings of your spouse, and gratitude for their good qualities.

The positive side of developing practical skills in the household as opposed to theoretical schooling is that girls are also productive while learning. Th value of this knowledge should not be underestimated, and if you hear narratives that devalue housewives and their labor, it's worth looking very careful at where these narratives are coming from.

If women are properly prepared for married life, and can support their husband in being a successful provider, they can be much happier and more secure than if they are forced to compete in the labor market,

working in high stress environments and subjected to constant subtle or overt sexual harassment. A more tranquil and happy mother also means better mental health for children, which makes for a more peaceful and healthy society.

Of course, governments and corporations are very much opposed to this, because housewives reduce the level of control they can exercise over the economy. The labor of housewives is not taxable, and less participation in the fiat economy means less demand for fiat currency, and less power for the custodians of fiat currency. Likewise, if goods and services are produced and prepared in the home, it reduces the demand for goods and services provided by major corporations, cutting into their profit margins.

So education provided by the state is generally designed to build a future which increases the power of the state. Before you entrust your daughter to someone who will educate her, consider what agenda the educators are serving, and consider what kind of future you want for her.

The Fitna of Academia

There's no problem with using scientific knowledge as long as it remains in absolute submission to the Quran and *sunnah*. In a similar vein, there is no problem with making new laws, as long as they remain in absolute submission to *sharia*. The reality of our current situation, however, is that it is extremely common among the Muslims to prioritize the pursuit of worldly knowledge over Islamic knowledge, to the point where many Muslims even end up distorting Islamic knowledge to conform to principles embedded in modern education.

If you look at the structure of modern education, it's apparent how these ideas infiltrate and influence us. Large numbers of Muslims

attend universities where it is guaranteed they will be put into *fitna* by being forced to both listen to and show respect for professors that pontificate *kufr* along with beneficial knowledge. They spend extensive time in highly gender-mixed settings where practicing Muslims are almost certainly a marginalized minority. They will also contribute financial and intellectual capital to enemies of Allah actively waging war against Islam.

Even if you get a "free" scholarship to a European or American university, you're going to end up contributing to the research of the faculty, enhancing the intellectual milieu, and if you're successful, building the prestige and status of their institutions. All of this takes place in a setting where you will be unable to enjoin good and forbid evil, where you live in a constant state of submission, and where you will be reviled and degraded according to how much you manifest Islam and Islamic identity.

Experience has shown that this can easily lead to apostasy. The use and development of worldly knowledge in an Islamic context must be subject to certain considerations. There are two ideal scenarios when it comes to the Muslims acquiring intellectual capital.

> 1) *Kuffar* with technical knowledge entering Islam, or Muslims repenting and turning their backs on the Western academic, legal and political complex underlying the production of knowledge and technology.

> 2) The capture of material and/or intellectual capital in the form of equipment and/or captives.

Less desirable, but still acceptable, is employing *dhimmis* and learning from them in the process. Worse still is virtual learning (ie. videos, remote learning from an Islamic setting, and it's worse because the quality of learning is usually lower), and worst of all the permissible scenarios is paying for education or materials by purchasing them from

the *kuffar*. The trap that we've fallen into is that many *ulema* in the past allowed traveling to *kaffir* countries to seek knowledge that can benefit the Muslims without adequate knowledge of the harms associated with this.

Firstly, worldly knowledge taken from the *kuffar* needs to be treated like the *Injil* or *Taurah* insofar as one who does not have a very firm grounding in Islamic knowledge should not study without supervision, because it is filled with *kufr* that can cause doubts.

Secondly, most of this knowledge does not have "pure" value in itself, rather, its value is derived through psychological effects (akin to placebo effects). That is to say, the value of knowledge is artificially inflated to reinforce an illusion of superiority. Someone unaware of this can internalize this thinking, and upon returning to the Muslim lands, spread it among the people, thus unintentionally causing people to admire the *kuffar* and overestimate their knowledge and power.

Thirdly, in weighing the harms and benefits, most people overlook that the *kuffar* profit heavily, not only from tuition fees, which bring in billions to their economies, but also from scouting high talent individuals who they then tempt with money, honors, and women. In this way, many talented individuals from among the Muslims are coaxed into joining the *kuffar*.

Fourthly, many Muslims overlook that the knowledge gained by studying with the *kuffar* is often specialized in such a way that its usefulness depends on industrial complexes and supply chains firmly under the control of the *kuffar*. In trying to get free of their influence by this route, you will end up getting more trapped and entangled. Since the value of much of this knowledge is dependent on broader industrial and academic networks, the eventual collapse of these networks means the knowledge will also lose value.

This in turn means that "initiates" into this system have strong

incentives to protect it or else face humiliation and loss of status. In other words, you don't just take possession of the knowledge, the knowledge takes possession of you, and you become dependent on it. So this knowledge comes very much with "strings attached."

All of the considerations that apply to knowledge also apply to technology by extension. There is no technology without knowledge, and this knowledge carries political interests. Islamic education in worldly subjects requires scholars with strong religious knowledge systematically designing curricula with a vision and understanding of what kind of economy this knowledge will generate. Realistically, this will probably look more like an apprenticeship system in homes and workshops than it does a modern university.

Asymmetric war requires decentralized infrastructure, because it makes the cost-benefit analysis for the larger power worse. For example, 10 million dinars invested in 100 small production facilities is much harder and more expensive to destroy than one 10 million dinar facility. A modular approach with multiple interchangeable parts can withstand a higher degree of damage and continue functioning than a centralized structure.

This means more general knowledge is needed and less specialized knowledge, as specialized knowledge is better suited to centralized structures, while generalized knowledge lends itself to decentralization.

عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: مَثَلُ الْمُؤْمِنِ كَمَثَلِ خَامَةِ الزَّرْعِ، يَفِيءُ وَرَقُهُ مِنْ حَيْثُ أَتَتْهَا الرِّيحُ تُكَفِّئُهَا، فَإِذَا سَكَنَتِ اعْتَدَلَتْ،

وَكَذَلِكَ الْمُؤْمِنُ يُكَفَّأُ بِالْبَلَاءِ، وَمَثَلُ الْكَافِرِ كَمَثَلِ الأَرْزَةِ

صَمَّاءَ مُعْتَدِلَةً حَتَّى يَقْصِمَهَا اللهُ إِذَا شَاءَ

Allah's Messenger ﷺ said, "*The example of a believer is that of a fresh green plant the leaves of which move in whatever direction the wind forces them to move and when the wind becomes still, it stand straight. Such is the similitude of the believer: He is disturbed by calamities (but is like the fresh plant he regains his normal state soon). And the example of a disbeliever is that of a pine tree (which remains) hard and straight till Allah cuts it down when He will.*"[196]

Likewise, the technology of the believers and the knowledge complex underlying it is not as big, but it is more resilient and flexible. This also applies to military formations in the wars with the Romans and Persians. The Muslims made up for less sophisticated technology and smaller numbers with speed and mobility, although the true decisive factor was *iman*.

Finally, immersing oneself in the knowledge systems of the *kuffar* will lead to certain habits of thinking, specifically surrounding which information is included in analysis and which isn't. For example, in analyzing the benefit of cars, people learn to think about how fast you arrive at your destination, but not about back problems resulting from driving too much or cancer caused by exhaust fumes. Or with refrigeration, people look at how long food stays fresh looking so you can sell it, but not the fact that it loses vitamins and nutrients the longer it is refrigerated. This is one reason vegetables and meat are much lower quality in the West than in many countries where refrigeration is less widespread.

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196 Sahih Muslim, 2810

These things relate to the shallow thinking of the *kuffar*— as materialists who worship the creation, they tend to focus on outer appearances. This type of thinking is implicit in the habits of thought that come along with the knowledge they teach, even if it is not immediately apparent. For knowledge to be safely transmitted in an Islamic setting requires curricula to be defined by Muslims with deep knowledge of both Islam and the relevant areas of worldly knowledge.

Love, Education and Fiat Currency

Buying or selling any type of good or service creates a bond, and these bonds make up the structure of an economy. This is more than just an economic bond; it's also emotional. As more goods and services are produced outside the household, the bond between husband and wife and, in some cases, children and parents, weakens.

When a wife cooks food, cleans the house, cares for and educates children, repairs clothing, participates in production by weaving or repairing clothes, caring for animals or gardening, provides care to sick members of the household, every one of these actions is a gift that strengthens the bond of love within the family. Likewise, when the husband provides material necessities by building a house, providing security for the community by fighting or participating in politics, and bringing in important foodstuffs like meat, fish, and grain, or draws water from the well, all of these actions increase the bond of love and gratitude with his wife.

This principle is encapsulated in the hadith:

تَهَادُوا تَحَابُّوا

"Give gifts, and you will love each other."[197]

Many of these essential services were traditionally provided between men and women without any expectation of monetary reward. So when Muslims who are unconsciously serving the interests of the *kuffar* say things like "A woman isn't obligated to cook for her husband in Islam," they are actually undermining the foundation of marital and family bonds, even if this view may have some basis in *fiqh*.

When these services are monetized and taken outside of the home, the bond of familial connection is diverted to institutions like governments, schools, hospitals, and factories, and the family is sacrificed on the altar of capital. The main beneficiaries of this process are those in control of these institutions.

Women become obedient to their employers, rather than their husbands, and men enjoy flirtation and friendships with female coworkers rather than their wives. Instead of the necessities of life stemming from labor and love, all the essentials are mediated by the relationship with capital. Once dependence on money is complete, money can be abstracted by removing its intrinsic value, and its valuation sustained only by the fact that people need it as a means of exchange. This arrangement is known as "fiat currency."

Once this arrangement is in place, fiat currency simultaneously becomes a means of maintaining control over people and of sucking their blood and life force out. Both of these actions are achieved by controlling the supply of money.

Fiat currencies are used as a means of control and manipulation, because any country can be punished for disobedience by means of currency devaluation, resulting in widespread hunger and instability which leads to regime collapse, paving the way for the installation of a

197 al-Adab al-Mufrad, 594

more compliant regime.

Fiat currency acts as a hidden form of theft, since expansion of the money supply results in steady inflation, eating away at people's earning power and savings, and transfering it to the holders of the newly created money; the banks. Banks are the feudal lords of the modern system.

If you want to run a business in this system, you will need financing from a bank, or you need to become an employee of a company that takes financing. So your options are to be either a debt slave, or the employee of a debt slave.

It's very strange, then, that Muslims think that they can achieve honor by running towards this humiliation.

مَن كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا

Whoever desires honor - then to Allah belongs all honor.[198]

The last free lands on earth spared from this system of humiliation and slavery, by the mercy of Allah and the faith and courage of the *mujahideen*, are attacked relentlessly by the *kuffar*; Yemen, Afghanistan, Somalia, and the Sahel are some examples. These attacks come not only in the form of bombs and invasions, but also "development" discourse, which seeks to invert reality by describing the honorable believers in these lands as wretched and impoverished.

The places with the most honor and faith are insulted and described as the least developed and most backward, but the reality is that the most humiliated countries are those who have traded religion, family, and

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198 Surah Fatir, 10

morality for some brief material enjoyment; where religion is replaced with a mythology of evolution and people have been reduced to the level of pigs and apes, living for the sake of their stomachs and genitals, and forgetting their Lord and their true purpose.

It's through this worldview, propagated by the allies of Satan, that Muslims are deceived into seeking honor through pieces of meaningless paper; fiat currency, university degrees, and passports. And the pursuit of these pieces of paper tears apart the fabric of families and societies.

The school systems built by those who worship desires are essential in advancing this Satanic agenda; they are important adjuncts to the efforts of military occupation and spreading of corruption. In these institutions the enemies of Allah strive to replace the truth with falsehood and recruit new slaves for their corrupt agenda.

These schools are integral to the process of indoctrinating people with a worldview that casts pious Muslim societies as backward and undeveloped.

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: "سِتَّةٌ لَعَنْتُهُمْ لَعَنَهُمُ اللَّهُ وَكُلُّ نَبِيٍّ كَانَ الزَّائِدُ فِي كِتَابِ اللَّهِ وَالْمُكَذِّبُ بِقَدَرِ اللَّهِ وَالْمُتَسَلِّطُ بِالْجَبَرُوتِ لِيُعِزَّ بِذَلِكَ مَنْ أَذَلَّ اللَّهُ وَيُذِلَّ مَنْ أَعَزَّ اللَّهُ وَالْمُسْتَحِلُّ لِحُرَمِ اللَّهِ وَالْمُسْتَحِلُّ مِنْ عِتْرَتِي مَا حَرَّمَ اللَّهُ وَالتَّارِكُ لِسُنَّتِي"

Aishah, radhi Allahu anha, narrated that the Prophet ﷺ said: *"Six are cursed, being cursed by Allah and by every*

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> *Prophet that came: The one who adds to Allah's Book, the one who denies Allah's Qadr, the one who rules with tyranny by which he honors whom Allah has debased, and he dishonors whom Allah has honored, and the one who legalizes what Allah forbade, and the one from my family who legalizes what Allah forbade, and the abandoner of my Sunnah.*"[199]

"Development" discourse aims to dishonor those who Allah has honored, and honor those Allah has debased by propagating a system based upon exalting European atheists as the paragon of development, while casting holy warriors for the sake of Allah as the most depraved, backward, and evil of all people. Since Western educational institutions propagate such a worldview, believers should run from these institutions with as much determination as hypocrites run towards them.

The *kuffar* use their influence in Muslim countries to try to control the curricula of traditional Islamic educational institutions and to shut them down, but in areas where they are not able to achieve this level of influence, they actively bomb Quranic schools, calling them "terrorist training and recruitment centers," but when the Muslims retaliate by trying to expel Western educational institutions, their propaganda attempts to cast it as if the Muslims are attacking the idea of education itself.

It is forbidden in Islam to harm women, children, and the elderly during war time. However, if these protected ones engage in the fighting, they forfeit this protection. There can be no question that participating in the funneling of children into the system of fiat currency and debt slavery is more harmful and destructive than anything that can be achieved with bombs or guns.

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199 Sunan at Tirmidhi, 2154

This is a weapon so big and so evil that we are hardly able to perceive it, and it's relatively novel, because the concept of secular, nationalistic education has only really emerged over the last two hundred years. Guidelines for dealing with such a system are not readily apparent in classical works of *fiqh*, because secularism is a new method of camouflaging anti-Islamic ideologies and spreading them among the Muslims.

To oppose the establishment and spread of these educational institutions and the worldview that they propagate is to protect both Islam and the integrity of Muslim families and societies. Islamic institutions, which must necessarily be the basis of an Islamic state, will never be constructed by participating in secular educational institutions, any more than a body can be cured by feeding a tumor.

The act of giving is connected to love, and love is connected to faith.

The Prophet ﷺ said:

<div dir="rtl">

تَهَادُوا تَحَابُّوا

</div>

"Give each other gifts and you will love each other."[200]

And he ﷺ said:

<div dir="rtl">

لَا تُؤْمِنُوا حَتَّى تَحَابُّوا

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200 Al Adab al Mufrad, 594

"You will not have faith until you love each other."[201]

The relationship between a state and a subject is sometimes compared to the relationship between the parents and children. The parents' responsibility is to provide a safe and healthy home where the family can grow and thrive, spiritually and materially. This is an act of giving, which necessarily forms a bond of emotion. If the state and/or its laws are based upon *kufr*, however, this voluntary, mutual act of giving and receiving becomes detrimental to the condition of one's faith, because it creates a bond of love which draws the people towards disobeying Allah.

This is consistent with the understanding of *iman* as increasing with obedience to Allah and decreasing with disobedience. This is a two way street; loving Allah increases a person in acts of obedience to Allah, because they trust in His wisdom, and dislike that He be angry with them. At the same time, obedience to Allah increases a person's love for Allah, because the compassion of Allah becomes manifest in the fruits of obeying Him, as this obedience benefits us greatly.

Loving the believers will also increase a person in their obedience to Allah, because they will dislike to do anything that harms the believers. Likewise, love for disbelievers and evil people will cause us to depart from the obedience and love of Allah, because our love will drive us to support them and join them in sin and disobedience.

Love and hate for the sake of Allah may not always come easily, and at times a person might have to exert effort to love and hate for the sake of Allah.

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201 Sunan at-Tirmidhi, 2510

عَنِ ابنِ أَبِي مُلَيْكَةَ قَالَ جَلَسْتُ مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه في الْحِجْرِ فَذَكَرَ حَدِيثًا ثُمَّ قَالَ: "ابْكُوا فَإِنْ لَمْ تَجِدُوا بُكَاءً فَتَبَاكَوْا وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّكُمْ تَعْلَمُونَ الْعِلْمَ لَصَرَخَ أَحَدُكُمْ حَتَّى يَنْقَطِعَ صَوْتُهُ وَصَلَّى حَتَّى يَنْكَسِرَ صُلْبُهُ

Ibn Abi Mulaykah reported that he was sitting near the Kaaba with Abdullah ibn Amr, radhi Allahu anhu, and Abdullah narrated a narration from the Prophet ﷺ. Then he said: "Weep! If you do not find yourself weeping, then feign weeping. By the one in whose hand is my soul, if you truly knew, one of you would cry out until his voice is hoarse and pray until his back is broken."[202]

If you know that an emotion is due, yet you do not feel it, you can force yourself to feel it and train yourself. This is especially important today, since most Muslims are not living under the rule of an Islamic system, and the services we receive from disbelieving nations in terms of security and infrastructure can cause us to develop feelings of love and affection for evil people. Living under the "protection" of the *kuffar*, we can easily develop a conscious or unconscious affection for them, which is a direct threat to our *iman*.

In a weak narration, it is reported that the Prophet ﷺ supplicated:

اللهم لا تجعل لفاجر عليّ يداً فيحبه قلبي

202 Sahih Muslim, 2890

"O Allah, do not cause a wicked person to do me a favor so that my heart might love him."[203]

Really, we should hate everything that we are given by the *kuffar*; state-sponsored infrastructure that brings water to our faucets, the electrical infrastructure that powers our homes, the roads that we drive on, and the schools where children's minds are manipulated and mutilated by their corrupt *aqeeda*. The more attached we become to these services, the less inclined we will be to take a stand against the evils committed by those who are providing them.

The "protection" of Western nations is very much like the protection of any mafia— if a group of Muslims decides they don't want this "protection," the first thing the "protectors" attack them and destroy all of the infrastructure; they bomb water delivery systems, electrical grids, bridges, and schools. They try to make it seem as if there is a *jannah* with them while the path of *iman* is like a fire. But due to their arrogance, they don't understand that a fire burns only by the permission of Allah.

If the fact that these services are intended to make us dependent on the state and exert a higher level of control over us is not enough to make you hate them, it can be helpful to consider that they were paid for with the spoils of war from centuries of conquest of Muslim lands.

Drawing water from a well and carrying it to the home or to irrigate trees or water livestock is a form of weight lifting, but it also leaves a person intensely aware that the water comes from Allah. Chopping down trees and carrying firewood will also result in a strong and healthy body, and by contemplating the wood and the fire, the connection between Allah and the human is no longer mediated by layers of abstraction. Many Western pharmaceutical medicines are derived from plants, but when the plant medicines are hidden in the

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203 al-Zuhd wal-Raqa'iq, 1007

form of white pills, they lead us to believe in the power of human beings, rather than remembering Allah's creation of the plants.

These are just a few of the ways that leaving behind this infrastructure can enrich our lives and bring us closer to Allah. Truly, material wealth is more deserving of being feared than poverty.

$$ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ ۖ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ $$

Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing.[204]

$$ عَنْ عَمْرِو بْنِ عَوْفٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاللَّهِ لَا الْفَقْرَ أَخْشَى عَلَيْكُمْ وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ $$

Amr ibn Awf reported that The Messenger of Allah, peace and blessings be upon him, said, *"By Allah, it is not poverty I fear for you, rather I fear you will be given the wealth of the world, just as it was given to those before you. You will compete*

204 Surah Baqarah, 268

for it just as they competed for it and it will ruin you just as it ruined them."[205]

No Superiority Except by Taqwa

It is not acceptable to use "illiterate" as an insult, nor should literacy be a measure of progress. Learning has a high value and honored place in Islam, but it is fine to learn Quran orally without knowing how to read. Not everyone needs to be a muscular warrior, nor does everyone need to be a scholar.

We need all different kinds of believers. Knowing how to read does not make you superior any more than having a lot of money makes you superior. The one who knows only a little Quran but acts upon it with sincerity is better than the one with volumes of religious knowledge, but uses it for worldly gain.

Knowledge is wealth, and you will be rewarded or punished based on how you use it, so we should never use "illiterate" or "poor" as insults, because the Prophet ﷺ was not literate and he spent much of his life in what we would call poverty.

This can be extended to the level of nations. Conventional "development" discourse suggests that higher literacy is a measure of a country's progress or advancement. This idea generates hierarchies which exalt the wicked and debase the pious, and must be rejected with extreme prejudice.

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[205] Sahih Bukhari, 2988

عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَطَبَ النَّاسَ يوْمَ فَتح مَكَّةَ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنكُمْ عُبِّيَّةَ الْجَاهِلِيَّةَ وتَعَاظُمَهَا بِآبَائِهَا فَالنَّاسُ رَجُلاَنِ رَجُلٌ بّرُّ تَقِيُّ كَرِيمٌ عَلَى اللَّهِ وفَاجِرٌ شَقِيٌّ هَيِّنٌ عَلَى اللَّهِ والنَّاسُ بَنُو آدَمَ وخَلَقَ اللَّهُ آدَمَ مِنْ تُرَابٍ. قَالَ اللَّهُ : يا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.

Ibn Umar narrated that the Messenger of Allah gave a khutbah to the people on the day of the conquest of Makkah, and he said: *'O you people! Verily, Allah has removed the slogans of jahiliyyah from you, and its reverence of its forefathers. So, now there are two types of men. A man who is righteous, has taqwa, and honorable before Allah, and a wicked man, who is miserable and insignificant to Allah. People are children of Adam and Allah created Adam from the dust. Allah said:* **"O you people! We have created you from a male and a female and made you into nations and tribes that you may know one another. Verily, the most honorable of you with Allah is the one who has the most taqwa. Verily, Allah is All-Knowing, All-Aware."'**

It's interesting to note that this *ayah*, which touches on status, mentions that there are different tribes and peoples before mentioning that superiority is by *taqwa* alone. The words of the Prophet ﷺ also clarify this issue by explaining that the pride of *jahiliyyah* is related to lineage.

This is also the case when it comes to using literacy as a measure of advancement. Europeans look at the trajectory of their own society, and make it seem as if the trajectory of their ancestors led them to the pinnacle of progress. They then attempt to impose these standards on the rest of the world in order to reinforce the illusion of their superiority.

There are different types of knowledge, and by elevating certain types of knowledge above others, disbelieving Europeans created an illusion of superiority which helped them to rule over other populations, including the Muslims, until the present day. Rather than seeking to gain status within the hierarchy they have created, we should seek to destroy it, because the system itself is a means of debasing *tawheed* and spreading and elevating *shirk*. It's also important to be aware that participating in these status systems reinforces them.

This means that when we present literacy or a certain type of education as if it is a mark of superiority in itself, those around us will be affected by these false hierarchies. So shunning these displays of status and instead regarding *taqwa* as the true measure of status itself is an action that undermines the entire world order of *jahiliyyah*, and assists in the establishment of *tawheed*.

Geopolitics

China's Bid to Claim Moral Superiority Over the West

China has faced serious international pressure from the NATO powers in North America and Europe over its policy of destroying the Uyghur Muslims of East Turkestan. One of the narratives they developed to counter this criticism is actually very effective and insightful.

They argued that the West, like China, has been confronted with the problem of Islamic militancy, and that the West has also killed huge numbers of Muslims and destroyed countless lives in response to this problem. In spite of killing far more Muslims than the Chinese, however, the West has still not succeeded in eliminating Islamic militant movements, while the Chinese approach has proven largely effective.

This critique is very effective— it points out both the hypocrisy of the West and the ineffectiveness of their war against Islam. While the Chinese approach undoubtedly appears far more cruel and evil than the American approach, beyond the public relations campaigns, they are practically very similar.

From my experience in the Muslim community in the United States, it does appear that both the Chinese and American approaches to Muslims do result in Muslims leaving their religion en masse, and in both cases it is as a result of government policies. With the American approach, the Muslims are deceived into betraying, and thus leaving, their religion, while the Chinese approach directly forces Muslims to leave their religion.

The Chinese argue their approach is better, because Americans bombed and destroyed entire countries, but still failed to stop Islamic militancy.

The Chinese used mass surveillance, extreme social control measures, and put a huge percentage of the population into prison camps, and effectively eliminated all resistance. No one can fight because they don't even have access to kitchen knives or cars or any means to fight.

Okay, so they use forced sterilization and abortion to reduce the number of Uyghur an increase the percentage of Han Chinese in the traditional Uyghur homeland. But it saves lives! Isn't that the highest value in humanism?

They correctly understand that Islam itself is the source of the resistance, so by destroying Islam and preventing Muslims from reproducing, they are achieving peace and prosperity — the highest values of liberalism. America, by contrast, fails at keeping peace and creating prosperity while still killing millions of innocent people. They might try to argue that this is the "price of freedom." But there's a couple of problems with this.

One is that not everyone wants this freedom, yet they are forced to pay for it anyway. In fact, what most people want is to follow their desires until they die. Second, this freedom is actually an illusion. There is no *real* freedom of religion; there are just flavors of secularism. Religion is reduced to a set of token rituals, while every aspect of life is invaded by the power of the secular, liberal state.

Freedom of the press is also an illusion. A few corporations dominate the vast majority of media. Social media is also controlled by corporations with political agendas. The NSA is as pervasive in spying as the CCP. Just as in China, anyone who diverges from official narratives is relegated to an extreme fringe, with limited career opportunities.

And forget about freedom of movement - unless of course you have an American or European passport. So why are sacrifices for this "freedom" even needed?

In this way, China has developed a convincing moral counter-narrative to the West's claims of moral superiority, to some extent using the same language and conceptual tool set as traditional European liberalism, and in so doing, China has beat America at its own game on the moral front.

Political legitimacy under international law is derived from the consent of the people. The majority, when faced with the choice between a hypocritical "freedom" and money, will choose money.

America's Acceptance of Mass-Killing Civilians

85% of the American public supported dropping atomic bombs on Hiroshima and Nagasaki, although they were civilian, non-military targets. An estimated 150,000-220,000 Japanese non-combatants died in the bombings. The reason American support for the bombings was so high is because it was believed that it would prevent the combat deaths of many American soldiers.

Initial planning for the invasion of Japan estimated US combat deaths would number between 25,000 to 46,000. So America effectively made the strategic decision that it was worth it to kill ~200,000 Japanese non-combatants to save 10-20% that number of American soldiers.

To defend this decision, people point to the fact that the Japanese and the Americans both estimated that the deaths from any other scenario would number in the millions. America could have surrounded Japan and starved them into submission, but it was estimated that this would kill millions of Japanese. Japan's industrial base was gone due to America's total air dominance and relentless and unfettered bombing;

agriculture and fishing were crippled, so most of the population was suffering from hunger.

In the case of an invasion, it was also estimated that millions would die. So American decision makers were able to successfully make the argument that killing a huge number of non-combatants was the most ethical and humane option available.

Some historians challenge this version of events. There is evidence that Japan signaled a desire to negotiate a surrender, but would not accept an *unconditional* surrender. There were two main reasons for this. First, the Japanese elite, including the emperor, wanted to stay in power after the end of the war. Second, since Japanese culture places a strong emphasis on honor, they wanted to end the war in an honorable way. It's very likely that if the US had been willing to accommodate these two points, an end to the war could have been negotiated without too much difficulty.

Although Japan did not communicate this directly to the US, the intention was announced in a series of telegrams to the Soviet Union. The US had cracked Japanese cyphers by that time, so they intercepted the messages, and the US leadership was aware of them at the time the bombs were dropped.

So the reality is that America could easily have negotiated peace, and they knew it when they dropped the nuclear bombs. However, although the US and USSR were officially allies in the war, the seeds of the cold war were already present. As the war came to a close, the US and USSR were already trying to maneuver for position in the post-war order.

The bombs were not dropped to save lives, but for the sake of power. The narrative about saving lives was spun to sell the action to the public and to project an image of moral correctness.

Even now, Japan acts as a major bulwark against the US's two major rivals— China and Russia. In a negotiated surrender, the Japanese government would not have been a puppet for the US, and nor would the Japanese economy necessarily have become subservient to the US economy in a US-led world order.

What's very interesting is the almost universal acceptance of the idea that it is morally acceptable to huge number of non-combatants, provided that the number of lives *saved* is significantly higher than the number killed. This is actually so simple that even a child can understand it. Which is better, 20,000 non-combatants die or 100,000 non-combatants die?

From a religious perspective, you could argue that killing a non-combatant is a sin, and therefore it is better to let a bigger number of non-combatants die than to take the sin upon yourself. But if you are able to save them, and you don't, you are still responsible. Many people don't appreciate this aspect of being in a position of power.

I don't believe the US was justified in dropping the atomic bombs. I grew up in post-WW2 America, and I saw the wealth and power derived from American dominance harming Americans far more than it helped them. The important point to take away from all this, however, is that the US public accepted a scenario which involved the mass slaughter of non-combatants, although the reality was probably more nefarious.

Yet when it comes to the struggles of any of the US's opponents, suddenly any tolerance for collateral damage among non-combatants disappears. This hypocrisy is very plain to see for whoever wants to see it.

What is further left out of the modern calculations of the *kuffar* is the spiritual element. The US was able to justify killing large numbers of non-combatants as a means of saving the lives of a larger number of

non-combatants. However, when we weigh harms and benefits like this, saving people from hellfire has even more weight on the balance than saving human lives.

One of the reasons for Europe's success in colonizing the world was the moral imperative of Christianity. This is a completely different analysis than the US's justification for Hiroshima, which was a utilitarian analysis where human life was the highest value.

Science and the higher material standards it brings has been an effective replacement for Christianity when it comes to maintaining Western dominance, but it's unlikely that it would be strong enough to achieve dominance in the first place. Perhaps this is because the "miracles" of science that inspire faith in secularism are entirely dependent on resources, and the necessary resources were only gathered in Europe after colonization of the world under the banner of Christianity. But it also relates to the fact that saving a person's soul is a stronger motivation than saving their life.

The mass killing of innocent people has been a constant for Western civilization, from the Crusades, to the colonial period, to the modern era. The justification for this killing has varied from Christianity to "civilization" to feminism, but the basic pattern is consistent. We can expect more of this in the future, particularly as the West seeks to preserve the religion of secular-scientism, because this religion is extremely resource intensive. Continuing to deliver technological "miracles" requires ever more concentration of wealth, and achieving this level of concentration of wealth requires injustice and violence.

So we should not be too critical of those who have some kind of strategy to put a stop to this madness, even if their strategy involves the deaths of non-combatants as an unintended side effect. The continued dominance of the present world system is causing far more damage in terms of human lives and spiritual well being than even the most imperfect Islamic system, and this damage will only get worse as

time goes on.

That's not to say that the end justifies the means. But we must consider what the Muslims who are firm upon the truth have to face in terms of violence before criticizing, especially when we don't have a better plan for resisting the dominant world order. Avoiding direct violence by supporting this order and seeking safety under the protective shade of America's nuclear bombs is not truly a morally superior choice compared to the trajectory of even the most flawed Muslim group.

Weaponization of the Madkhali Sect

The Dar al Hadith institute in Dammaj, Yemen, was established with Saudi support around 1400 AH. Students from around the world studied there, and then formed networks after returning home. But Dammaj is located in traditionally Houthi territory, and when the Houthi movement took control of Sana'a, they were forced to relocate. At least a thousand students and teachers, many of whom are not originally from Yemen, relocated to Yemen's al Mahra governorate, in Yemen's far East.

They tried to reestablish the Dar al Hadith institute in al Mahra, but the local tribes refused, so instead the students dispersed to masajid throughout the governorate and now control close to half of the masajid of the region. At the same time, Saudi military presence in the region has been steadily increasing. This was done on the pretext that weapons are being smuggled to the Houthis overland, but I've seen no evidence to corroborate this — in fact, almost all of the smuggling is occurring by sea.

There are at least 5,000 Saudi backed fighters and soldiers in the region now. Initially the local residents protested the presence, seeing it as an invasion. The commander of the Saudi forces signed an agreement with

the protesters, promising that they would relinquish control of the airport and main seaport, and that they would not use the airport for military flights, and that they would leave facilities in the control of the local authorities. None of these promises were kept.

Recently Saudi forces have clashed with the tribes in the area, leading to some killed and wounded. Some reports say that leaders of the anti-Saudi faction have been arrested and tortured. The scholars from Dar al Hadith help to legitimate and support the Saudi presence in al Mahra. This is interesting because it mirrors the colonial method used by Christians, in which the priestly and military functions were completely separated but complementary. Priests accompanied almost all Christian colonial expeditions, but never engaged in fighting.

This is distinct from the way Islam was practiced by the first generations of Muslims, when there was considerable overlap between scholars of the religion and warriors in the path of Allah. This modern trend may be influenced by the precedent set when Muhammed ibn Abdul Wahhab made with Muhammed ibn Saud while founding the Emirate of Diriyya. This agreement stipulated that they would divide responsibilities, and that ibn Saud would be the leader in political and military matters, while ibn Abdul Wahhab would be the spiritual and religious leader.

The strategic aim here is clear — Saudi Arabia's main oil-exporting seaports are on the Arabian Gulf. Iran has the capability to block the Strait of Hormuz, thus blocking Saudi oil exports from the Gulf. At the same time, the country's main commercial ports are on the West coast, and with a Houthi/Iranian presence in Yemen, they will also be positioned to block shipping between Saudi ports and Asia, where Saudi Arabia's main trading partners are located.

Iran is thus positioned to strangle the Saudi economy from both sides. So it's not surprising that some reports indicate Saudi is planning to build an oil pipeline through al Mahra governorate. The southern coast

of Yemen could provide open-water ports with direct overland access to Saudi Arabia that effectively bypass this Iranian strategic advantage. Saudi-aligned Salafi scholars are actively working to cultivate support for this project within the population of al Mahra.

This project may be jeopardized by the current moves made by Saudi crown prince Muhammed bin Salman to sideline the Saudi religious establishment and abandon traditional moral guidelines and many aspects of *sharia* inside the kingdom. The Saud dynasty has been supported for over two hundred years by this religious establishment, so marginalizing them may be a risky move, as it will force members of the sect to either appear increasingly hypocritical or to break their allegiance to the Saudi dynasty.

Interview with Iran

I struggled for a long time to get Muslims to pay attention to cryptocurrency and its potential as a tool for advancing the interests of Islam and the Muslims. Generally, though, I met with little success. I contacted dozens of Muslim public figures, and almost all ignored me. I contacted a number of Muslim podcasts, and they either ignored me, perpetually delayed an interview, or decided not to publish the interview after we recorded it.

After I had all but given up, an Iranian government office contacted me and informed me that they had reviewed my book, and translated the review into Persian and Arabic. They then asked if I would do an interview with them, and told me they would also translate the interview into Persian and Arabic and circulate it, presumably in Iran and Iraq.

I was not really surprised by this. In fact, I'd expected that those who are on the losing end of the global currency system, as most of the

Islamic world is, would be interested in an alternative. What surprised me was that I spent so much time trying to get this kind of attention from the Sunni world with basically no success.

Of course, this reflects the fact that basically the entire Sunni world is more or less in the Judeo-American "camp." Since these regimes and those who live under them are under the protection of American hegemony, ideas that challenge that hegemony are actually threatening to them, at least in terms of *dunya*.

Iran, by contrast, is saddled with American sanctions and stands to gain from disruptions in the financial order. I don't think this necessarily reflects well on the Iranians. The official who contacted me didn't seem to be especially religious, aside for some videos of people beating themselves and chanting "Ya Hussein" on his Facebook profile.

Their motivation appears to be to use the technology to improve their material conditions. Just as the Sunni community ignored my work because of their interests in *dunya*, the Shia wanted to give me a platform because it serves their material interests.

I was tempted to actually do the interview, because while it might benefit Iran it would also harm Zionist-American interests, and spreading the ideas could eventually help the Muslims more broadly. It was also a free translation service that would help me reach a wider audience.

On the other hand, it would be normalizing some form of dialogue with them and it could look like I approve of them, while I believe their ideology is absolutely toxic for the Muslim community. I mean, I probably wouldn't accept an interview with a journalist who insulted my mother, and the Shia are known for insulting the mothers of the believers, *radhi Allahu anhuna*. Still, many of the general Shia might be free from these practices and could benefit by exposure to the ideas I was trying to spread.

Ultimately, I decided against it. It wasn't only about the harm that it would cause by legitimizing and showing approval for the Shia — it would also mean that I would have to communicate with them and risk being affected by social contact with them.

Implanting Colonial Institutions

Installing a colonial apparatus in a nation is similar to installing an implant in an individual; it can happen with or without the consent of the subject. If there is no consent, it requires either restraining the subject by force, or anesthetizing them to such an extent that they are unable to resist or unaware that the implant is being installed. The process is much easier if there is consent, but achieving consent requires belief by the subject that great benefit will come to them through the implant.

Even a willing recipient of an implant may still require anesthesia in order to successfully install the implant. Removing an implant is no less difficult than installing one, and has the same conditions as installing it. To do it, you must either have the consent of the patient or the ability to forcibly restrain them or anesthetize them so that they are unable to resist the removal. Gaining consent likewise requires convincing the subject that the implant is so harmful to them that it is worth tolerating the pain of the removal.

In this metaphor, the implants are institutions that inject foreign influence into the body of the Muslim *ummah* and extract power and resources. Military and intelligence forces are restraints, and luxuries and entertainment are anesthesia.

In countries with abundant natural resources, it's easier to anesthetize the people to accept the insertion of a colonial apparatus by using

material wealth. This is the case in the Gulf countries. This is not possible in countries with larger populations relative to their natural resources, which is why it's more common to see mass violence in these countries— more force is required to prevent them from rejecting the implants, because there is less anesthesia available. And just as anesthesia makes it much easier to insert an implant, it is also much easier to remove an implant with anesthesia.

In this metaphor, the approach of the Ikhwan al Muslimin group in Egypt was to try to anesthetize the public by giving them free cooking oil and bread. Still, even with Qatar's financial backing, they were not able to compete with the level of economic incentives that the Zionist world order can offer. Democracy is a game rigged in favor of those who control capital, so the idea that we can establish Islam by this route is mistaken.

It's useful to note here that the Quran can act as anesthesia. I heard a story from Egypt about a religious man who had to have an operation. He didn't want to take anesthesia as he considered it a type of *miskir* (intoxicant), so he asked the doctor to give him some time to recite the Quran before the operation.

He recited about 3 *juz*,[206] and then told the doctors they could begin. He continued to recite throughout the whole operation, which lasted several hours. The operation was a success, and the doctors who performed it described it as one of the most powerful experiences of their lives.

When it comes to attempting to reduce colonial influence, it's much better to rely on religion as an anesthesia than material incentives. Trying to follow the methodology of the Muslim Brotherhood and win the loyalty of the public means that although you may achieve a high degree of public support, this support will be very shallow, since it will

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206 A portion of the Quran, about 20 pages.

be dependent on material inputs.

Religion is a much better anesthetic, because although it requires a much stronger level of faith, it means that the social movement will be of much higher overall quality and will have much stronger willpower and determination.

Solutions Leading to Problems

*Kibr (*arrogance*)* is the most common root of *kufr,* and what caused Iblis to disobey Allah, *subhanhu wa t'ala*. It's also one of the reasons for the worldly downfall of the *kuffar*. Even in the development of technology, the *kuffar* are always trying to show their sophistication by devising complex solutions and feats of engineering to solve problems, many of which were caused by earlier solutions and feats of engineering.

The motivation behind these complex inventions is ostensibly to improve the human condition, but the reality is that much of the real intent behind technology is vanity and prestige. Islam, by contrast, contains simple and elegant solutions to all of our problems, yet the arrogant ones deride it as being "backward" in order to inflate the perceived value of their "solutions."

Meanwhile, their solutions are so complex that they don't even fully understand the consequences, and end up digging themselves into a deeper and deeper pit of social, economic, psychological, and environmental problems.

By elevating their "advanced" ultra-complex solutions above the purity and perfect wisdom of divine guidance, they seek to fill the gap left by their disbelief. In other words, they are seeking to replace Allah with themselves.

Nationalism and Patience with Rulers

It's very important to expunge nationalism and even regionalism from our conceptualization of the *ummah*. One of the problems with these conceptual divisions is that they enable logical fallacies about the wisdom of patience with evil rulers who corrupt the religion and collaborate with the enemies of Allah.

These arguments rest on the premise that political or military action by Muslims should be avoided because it will result in bloodshed, and they are right— as long as you focus on the national level. The fact is, however, that the artificial division of the *ummah* results in far more harm to Islam and the Muslims overall than even a severe national civil war like the Syrian civil war.

There is no question that the nationalistic partitioning of the Muslim lands was a necessary precondition to evicting the Muslims from Filastin, along with all of the harm that accompanied that process up until today. All of the many crises Muslims are facing at the hands of the *kuffar*, including the thousands of masajid burned in Central Africa, the purges in Burma and East Turkestan, the plight of the Muslims under Hindu rule, the rise of secularism in Anatolia and West Turkestan, the massacres of Bosnia and the Caucasus, and the occupation of Somalia and the Sahel— all of these ultimately stem from the absence of a unified Islamic political authority. If we view the situation as it actually is, rather than how the Western legal paradigm wants us to see it, there is no peace to preserve. The *ummah* is a single body, so collectively we are in a state of war from the East to the West.

The total sum of aggression of the *kuffar* toward Islam will not diminish under any circumstance. There are two options which can achieve localized (as opposed to generalized) reductions in aggression.

1) abandon the religion, and the hostility of the *kuffar* will diminish to the extent to which you abandon the religion.

2) deflect aggression by facilitating the focus of aggression to other parts of the *ummah*.

Essentially, these two options are the same thing, since loyalty to Islam and enmity towards the polytheists is integral to the religion. No matter which option is pursued first, the other will follow. In other words, we can leave off some of our Islamic obligations, and thereby get some respite from the violence and hostility of the *kuffar*, but they will then take their forces and attack the *ummah* in some other area. On the other hand, we can hold on to more of the personal aspects of our religion by facilitating attacks on other Muslims, but in the long run the spiritual effects of this sin will erode our faith and Islamic identity as well.

A concrete example of the first state are countries like those of North Africa, which fought European influence for a long time. These countries were not left in relative peace until they were compelled to adopt European customs by force, including abandoning hijab and adopting Western clothing. The Gulf countries, on the other hand, held on to many Islamic traditions, such as the Islamic clothing and the separation of men and women, but they facilitated and helped Europeans in their wars on neighboring Muslim countries, and now the Islamic character of their societies is gradually disintegrating as a result of European influence.

This is a zero-sum equation. If we take actions that bring the hostility of the *kuffar* upon ourselves, we reduce the burden carried by the rest of the *ummah*, because the power of the *kuffar* is finite. Likewise, if we take actions that reduce our conflict with the *kuffar*, we shift a greater share of the burden of hostility onto our brothers and sisters. This applies on the individual and collective levels.

For example, if you are involved in jihad and are arrested, you can improve your conditions in prison and hasten your release by giving the *kuffar* information about your brothers. This lightens the load on you, and increases the load on your brothers. Likewise, if one segment of the *ummah* gives some concessions to the *kuffar*, they can get some respite for themselves, but this respite comes at the price of more pressure on other Muslim lands.

If we view the *ummah* as a united body, the call to obey the rulers in a single nation-state in order to preserve peace in that nation is actually a call to betrayal, especially when those rulers are openly collaborating in aggression against Muslims.

Industrialized Possession

Germany plays a strange role in contributing to the war on Islam. They have low birth rates because of fear of poverty, hedonism, and a fair bit of self-loathing, so they've started to use immigration to keep the population steady and the economy running.

Their immigration system is surprisingly efficient at instilling specific sets of values in immigrants and integrating them into the economic order. It's almost like they've constructed an industrial scale possession machine, where people's minds are taken over by the state so that German society can replicate itself without having children. Of course, for Muslims, apostasy is a mandatory part of this process, whether they realize it or not.

The main mechanism of this bureaucratic machine is paperwork and social "carrots and sticks" whereby bureaucrats emotionally punish and reward people in order to control them. The end result is that the family is rendered mostly obsolete, and most roles of the family are taken over by the state and corporations. In other words, it is a

colonization of the mind and soul.

Although Germany's military contribution to US-led campaigns against Muslim countries is minimal, this industrialized possession plays an important supporting role. Drawing immigrants to Germany with social programs and employment opportunities drains talent and intellectual capital from Muslim countries, weakening them. This also reduces the potential recruiting pool for groups that are actively trying to oppose Western domination.

Other Western nations use the same strategy, but the German bureaucracy in particular is very adept at reforming personalities to function as gears in the well-oiled machine of its economy. Both American bombs and German bureaucracy achieve the same goal of reducing the number of Muslims and weakening Islamic resistance.

I knew a Salafi brother from Algeria who went to Germany to study. When I met him he had a long beard and prayed regularly in the masjid. A couple years later his beard was gone, he stopped praying in the masjid except for *jumu'ah*, and the last I heard from him he got German citizenship and is now voting for the leftist party in elections because he thinks he has to counter Islamophobia. It's as if he got chewed up and swallowed by a blast furnace of social pressure.

May Allah protect the Muslims from believing it is allowed to live in these countries. How are they blind to the massive scale of apostasy around them? This same process is underway in the Muslim lands, but it seems Islam has deep roots, so even if the state is continuously combating the religion, you can always find it waiting under the surface, and your faith is refreshed by this contact.

"Civil" Society

The overthrow of the Sudanese government is a good illustration of how international "civil society" is used as a tool to pressure and control Muslim countries. Many of the people leading the protests in Sudan that led to the overthrow of al Bashir either lived in the US or Europe, or were closely connected to networks of those who did/do.

A number of Western influenced or funded "civil society" groups organized the popular backing for the military coup. These groups were already openly spreading anti-Islamic ideologies like socialism, feminism, secularism and democracy for years before they gathered enough support to actually execute the coup. So why were these groups allowed to operate at all?

Sudan was put on the "state sponsors of terrorism" list around 1414 AH, after Omar al Bashir took power from a government that was cooperating with IMF-led liberalization. The government soon defaulted on the interest bearing loans taken by the previous government, resulting in isolation from the international financial system. Sudan was already dependent on imports, however, so almost as soon as the isolation began, the government started trying to get back in the good graces of the international system by doing things like forcing bin Laden to leave and betraying Carlos the Jackal.

This goes to show that once you become addicted to the "easy money," it's very hard to quit the habit. You can see this in nature also. In the US, if a bear eats human food, the authorities will kill it immediately. This is because once the bear tastes easy calories like white bread, it will never go back to the forest to eat fish, roots, and berries, although these foods are much healthier than the human food. Instead, they will continuously break into the houses and cars of humans looking for easy calories.

This same principle of weaponizing easy food was used in the destruction of native American cultures in the US. Usually, the first European settlers to arrive in an area were missionaries, and one of the first things they would do is build a grain mill, sometimes even before they built the first church. The mill would provide relatively easy calories and serve as a complement to the efforts to convert the people to Christianity.

The story of the al Bashir regime's time in power is one of constant compromise with the international system to survive. In fact, it's likely the regime only survived as long as it did due to the constant compromises. The pressure that caused them to accept these compromises has a number of sources, but among them are the civil society organizations.

These organizations include NGOs, human rights organizations, and associations. This method of "soft power" projection is not an exclusively Western phenomenon, either. Among the organizations involved in organizing the protests that led to the collapse of al Bashir's government were also labor unions originally backed by the Soviet Union.

If you look deeply at these organizations, it becomes clear that they are missionary organizations. Just as organizations calling to feminism and democracy carry modern Western values, international labor unions carry the values of communism and socialism. These are religions that very clearly emerged from the milieu of late medieval Europe, and their lineage has distinct pagan, Christian, and Jewish influences.

Many of the problems affecting the Muslim world can be traced to a failure to recognize the religious nature of these "secular" institutions. The greatest trick the devil ever pulled was convincing the world he didn't exist.

The mechanism here is the same as the method used by the missionaries in the United States. Build a flour mill, and then make access to the flour dependent on following their religion. This approach is augmented by destroying alternate food sources. The Christians in America did this by killing all of the buffalo the native Americans depended on, but now the IMF and World Bank do it through "structural readjustment" designed to make the economies of countries more "competitive" on the global market. Being "competitive" almost always means giving up self-sufficiency and depending on food imports.

There is a consensus among Muslim scholars that it's not allowed to let Christian missionaries operate freely in Muslim lands. The same should apply to international "civil society" organizations, including those that operate under the cover of food and medical aid.

Contextualizing the Treachery of Hypocrites

To claim that Islam makes it obligatory to fight Israel, but prohibits fighting those who support and defend Israel because they outwardly claim Islam is an insult to the religion. Think about what it would look like if you were to try to apply this same logic within the paradigm of nationalism.

Let's take World War 2, since Jewish-dominated mainstream culture presents that war as if it was morally justified. Imagine if in the middle of the war, a group of Americans in California started sending their children to school in Japan and wearing kimonos.

Then imagine they also started helping Japanese business interests, shipping natural resources to Japan, and collaborating with the

Japanese military to establish airbases in California where they supplied the Japanese military with fuel for bombing raids on Texas and Colorado. In addition to this, imagine they provided all of the intelligence about American military bases and activities to Japanese military and intelligence, and arrested any anti-Japanese dissenters and tortured them in secret prisons.

Would the rest of the Americans, who are being bombed by the Japanese, make statements like these?

"Well, we don't know what's in their hearts. They are still our American brothers."

"Maybe they did it because they were afraid of the Japanese. We shouldn't judge them as traitors deserving of death."

Given the presence of a unified identity, such an attitude would be seen as an extreme of insanity or stupidity, and any ideology that prescribes such an attitude towards traitors is clearly absurd. This is a sign that the tolerance of many Muslims towards the traitors of the *ummah* is due to a lack of a unified Islamic identity.

This treachery is not perceived as an actual betrayal because we are rooted in national identities. No one would tolerate this kind of behavior if it were directed against the nation-state, but somehow, when it is directed against the Muslim *ummah*, it is overlooked.

The Prophet ﷺ said:

لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا

You will not enter paradise until you have faith and you will not

have faith until you love each other.[207]

Tolerance for treachery can only be a result of a lack of love for the believers, which itself is a result of a lack of faith.

One of the experiments conducted on Muslim prisoners in Guantanamo Bay was with sensory deprivation chambers. Prisoners would be locked in a white, soundproof room with no objects in it and no windows, and fluorescent lights which are left on twenty four hours a day. The prisoners are then fed white, colorless food with no spices. With no variation in light or colors or social contact, after a period of weeks or months, a person in such a room will start to lose their mind and their identity will start to break down.

Identity is linked to faith on a fundamental level. The full reasoning behind this method of torture has never been disclosed, but it may be that the Americans recognize that if you can destroy the identity of your enemy, you can defeat him easily. This is indeed what is happening on a massive scale.

Excusing those who directly collaborate with the *kuffar* in their wars against Muslims is a denial of Islamic identity, which is a failure of the love between believers, which is a failure of faith itself. Ascribing this to Islam is to invent a lie against Allah. If an ignorant person hears such ideas (about excusing clear traitors) and believes Islam really condones such stupidity, the only natural, logical conclusion is to stop taking Islam seriously.

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207 Sunan at-Tirmidhi, 2510

Weaponization of Economic Isolation and Potential Responses

The threat of economic isolation is the first line of defense preventing the establishment of sharia in the world today. The case of Sudan is one of the clearest examples of this.

After Omar al Bashir's government implemented a number of laws from the sharia and began to support Islamic political movements in the broader region, sanctions were placed on Sudan. These sanctions gradually began to weaken the economy. Some relief was offered in the form of international aid, but the aid organizations also have ideological agendas— they are, in effect, secularist missionary organizations.

This is a common theme around the world— access to global markets is used as "bait" to draw countries into the trap of allowing liberal missionary NGOs, which undermine local industry and agriculture. This is because these organizations provide a taste of the "easy calories" of the global industrial order, removing the incentive to build, maintain, or expand local capacity.

The power of access to global markets is also visible in the success of the early Islamic *khilafa*. The economic prosperity of the Muslims, which was the basis of military and cultural power, was partly a result of the free movement of persons and goods over a very wide area. This is the same logic behind the many trade agreements of the liberal world order, the European Union being a notable example.

So when we talk about establishing *sharia* today, it's important to think about countering the ever-present bait offered by the *kuffar*. The *awliya* of Satan are always standing in the shadows, calling us to abandon our religion for a small price.

There are two methods to counter the weaponization of market access:

1) To impede or disrupt the trade networks of the enemy.
2) To strengthen and expand trade networks under Islamic authority.

Some of the early military actions taken by the first generation of Muslims were to disrupt the trade routes of the idolatrous Quraysh. Later on, Umar ibn al Khattab, *radhi Allahu anhu*, set the precedent of reciprocal trade policy— that is, if the disbelievers placed a tariff on the goods of Muslim traders, he would put an equal tariff on the goods of disbelieving traders.

The *sahaba*, *radhi Allahu anhum*, also faced economic sanctions from the polytheists, and had their wealth and property confiscated. Even today, the same thing happens when a Muslim becomes active in the struggle to implement Islam. He will be placed on a sanctions list which forbids buying and selling from him, his bank accounts and assets are frozen, and his wealth seized.

Likewise, if any modern government or Islamic group establishes *sharia*, it's a foregone conclusion that there will be an economic blockade on their territory. Not only are they blocked from selling products to countries controlled by the *kuffar*— anyone who is caught facilitating trade to the areas under their control can have their wealth frozen and be thrown in prison.

Following the example of Umar ibn al Khattab, *radhi Allahu anhum*, would thus necessitate behaving in a similar way— treating as a criminal anyone who engages in or facilitates commercial transactions to or from the lands controlled by powers hostile to Islam. It would also be from the *sunnah* to disrupt the trade routes of the *kuffar* and to seize their wealth and distribute it among the Muslims, which is exactly what they do when they freeze the assets of anyone involved in

efforts to reestablish Islam. These are important negative methods of countering economic warfare, but positive methods are just as important.

Positive, in this context, means measures that improve the conditions of the Muslims, whereas negative refers to actions or policies that weaken our enemies. One important positive dimension of the conflict is to increase the economic opportunities available within areas ruled by *sharia*.

Improving the economic situation of an Islamic state is an important part of maintaining the support of Muslims with weak *iman*, as well as *munafiqeen*, but it also contributes to building up the productive base of the society. Achieving this will require broader collaboration between areas under the control of the Muslims and where sharia is implemented. These linkages should allow the transfer of persons, goods, and intellectual capital (skills), and allow the formation of social capital (relationships).

This project is not separable from military efforts, because these linkages will certainly be targeted aggressively. However, a great deal of trade and capital exchange can take place underground, so emphasis should be placed on infiltration of governments of Muslim majority lands and document forgery to facilitate smuggling. Emphasis should also be placed on the knowledge economy, because information services can be transferred more easily between geographically separated Muslim-controlled areas, allowing a higher degree of economic specialization and cooperation within the *ummah*.

Training children in classical Arabic is fundamental to the formation of these linkages, because it can enable the effective transfer of intellectual capital and the formation of inter-regional social capital. It also strengthens Islamic identity, as well as reducing linkages to English language based economic networks of the liberal world order.

This is the construction of an alternative to the international system, so efforts are best focused in those areas where the presence of the dominant international system is weakest. The conquest of the Romans and Persians in the early days of Islam depended on first consolidating and unifying the lands of the Arabs, which were very much peripheral and economically marginal to the major powers of the time.

It is not possible to think about conquest without first establishing an economic base. As in the time of the Prophet ﷺ, the base for the revival for Islam will be ideally situated on the fringes of empires and along the conflict zones between them.

Practically speaking, Afghanistan, Somalia, Yemen, Mali and perhaps parts of Syria currently come close to this description and Allah knows best how He will support his religion. As *sharia* is implemented in these areas, and perhaps other regions, improved economic links can reduce the effectiveness of isolation as a means of exerting pressure on the Muslims.

When it comes to choosing where to direct resources, it will also be helpful to look for power vacuums which are likely to appear in the fissures between the spheres of influence of major power blocs. One of the great things about this dimension of action is that it can be supported by anyone simply by contributing to educational programs in classical Arabic in countries that are close to implementing *sharia*.

The Muslims were conquered by the *kuffar* through division, and this process can only be reversed through unification. Rebuilding channels of economic, social, and intellectual transfer between zones where *sharia* is implemented is the process of regenerating the connective tissue of the body of the *ummah*.

Moral Superiority and the Will to Fight

The European social state depends on the American prison state, and both depend on colonialism and neo-colonialism. Restricting analysis to the level of nation-states is a means of deception.

Some analysts believe that Europe will rapidly re-militarize once America collapses, but this is a materialist assumption. There is a major psychological, as well as industrial, component to building an effective warrior class.

Some suggest the high suicide rate of US military is due to combat stress, but suicide rates among veterans are the same whether soldiers see deployment in a combat zone or not. Personally, I believe it is related to the mutilation of the psyche necessary and destruction of the *fitra* necessary to convince people to fight in wars which they instinctively know are immoral. I have never seen such a contrast between the *mujahideen* who fought against the Russians in Afghanistan and American veterans. The *mujahideen* I saw in Afghanistan seem to have light inside them, glowed with vitality, and seemed to embody mercy and inner peace, while the American veterans seem tortured and ashen. A high percentage of American homeless and chronically incarcerated are veterans.

In a one on one fight, confidence often determines the outcome. In a war, firm belief in Allah and the righteousness of the cause are the biggest possible source of confidence. Even if the *kuffar* deny it, on some level they can still feel it. When Europe conquered the world, many of their soldiers had sincere belief in the truth of Chrisianity, and believed they were bringing salvation to the pagans. But with secularization, this narrative fell apart, and salvation through Christ was replaced with salvation through science, economic development, and "human rights."

This new religion is presently far more dangerous than traditional Christianity (although it is rooted on Christianity), as it is now the primary source of moral impetus for the war effort against Islam. Feminist thought is also central to this religion.

It is of the utmost importance to expose the falsehood of this religion in the minds of the Muslims. It not only engenders a sensation of material inferiority, but also causes us to believe we are morally inferior. This results from a breakdown in *al wala wal bara*, whereby closeness to the *kuffar* and their media and educational systems affects our perception.

This narrative, however, as with traditional Christianity before it, is now disintegrating in the West. They are already abandoning the values of humanism for the sake of security, showing the falseness of these beliefs. And we have the sacrifices of the *mujahideen* to thank for this, because the rising political power of Islam is forcing the *kuffar* to expose the shallowness and hypocrisy of their claims to moral superiority.

One of the most prominent examples of this hypocrisy is the decision to tolerate the Assad regime in Syria, in spite of the regime being vastly more cruel and murderous than even the most violent Islamic alternative. This shows that the West is willing to pay any price in terms of violation of the "human rights" they claim to hold sacred if it is required to maintain their material interests. This was the case in building their empire, and it continues to be the case today.

Elites used Christianity to motivate the ignorant to fight the Crusades for them in the same way ignorant humanists fight wars for "women's rights" today.

The Muslim woman is a queen. She is protected and honored, while Western women are left in the street, used to generate revenue in all kinds of businesses, and often abandoned to spend their old age in

solitude and mental illness.

This condition is a byproduct of the economic system underlying the liberal world order. They have committed all of these abuses not only against women, but against womanhood itself, for the sake of financial gain, but the truth is that they are not richer for it. They simply sold the family, destroyed it, and traded it for money, but what they lost was greater than what they gained. They conjure an illusion of wealth by deliberately ignoring the real value of the family, since they cannot tax or monetize it without destroying it. In reality, it is Muslims who should liberate Western women and societies from this oppression and neglect.

Now they aggressively spread their deviant religion, and have actually convinced some Muslims to preach it! In terms of *fiqh*, preaching the precepts of the religion of humanism should not be treated any differently than preaching the precepts of Christianity.

We must do our part both by understanding the falseness of this humanist religion, and by living and showing the truth and superiority of Islam. This requires learning the pitfalls of their way of life, and actively favoring the *sunnah* over it. This is a major challenge, because modern systems of governance are deliberately designed to push people into the humanist mode of living.

We don't need to build an industrial base modeled after theirs in order to oppose the spread of this oppression. Nor do we need to purchase weapons from them and feed their military-industrial complex. We simply need to continue fighting until they collapse under their material and moral unsustainability. All we need to prevail is our religion.

In this light, Syria being reduced to the economic level of Afghanistan, Yemen, and Somalia is a great blessing. It means we have one more country freed from the shackles of this financial and industrial system

which presents itself as a means of liberation, while in reality being a means of enslavement.

If we see this as a step on the difficult path toward self-reliance and independence, it can help motivate the Muslims to rise up in other countries. So many in the Muslim lands refuse to obey Allah and fight, claiming that America will bomb all the infrastructure. Let them bomb it. We lived more honorable lives without it before. We built our own infrastructure before, without their help, and we can do it again.

And with each country that the *kuffar* carpet bomb, murdering children and women, the ranks of our *shuhada* increase, and both their claims to moral superiority and their finances reserves become more and more empty.

The Real Source of the Assad Regime

Many Muslims justifiably hate Bashar Assad, but don't realize that his coming to power was a natural byproduct of the system established by the French and British. If it had not been him, it would just be someone else.

This also illustrates the foolishness of a national struggle for Syria. For Muslims to fight against the Alawi[208] oppression without fighting the broader system from which the Assad regime emerged is like for someone who is being beaten by a stick to fight the stick, rather than the person hitting them with the stick.

Is there any doubt that the Alawi regime serves the interests of the kuffar? If it didn't, would they still be in power? You don't have to be

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208 A heretical, disbelieving sect associated with Islam, to which Bashar al Assad belongs. They are a minority ethnic and religious group in Syria, Lebanon, and part of Turkey.

an expert in geopolitics to figure out the answer to that.

That's why the idea of "moderate rebels" fighting only for the liberation of the Syrian people, which was often evoked during the Syrian civil war, is absurd. It's akin to saying "We promise we won't do anything against the one beating us with the stick, we just want to replace the stick with one made of softer wood, maybe with a little padding on it!".

The nation-states by which the Muslim lands were carved up were engineered to ensure that these countries would be embroiled in perpetual internal conflict. Syria was designed to have a sizable Shia minority, and had Syria been included in a single nation-state including Jordan, the Shia would almost certainly have been too weak to take power in the way they did in Syria.

This same dynamic is visible in many areas, such as Afghanistan, where the border cut through Pakhtun lands, ensuring that Afghanistan would have a Pakhtun majority, but not one large enough to totally dominate the state.

States that are structured on the basis of the imperial interests of the *kuffar* will always work against the interests of the Muslims. Some advantages can be obtained by working within the confines of this system, but the disadvantages ultimately outweigh the advantages, especially if we consider the *ummah* as a single body. This is because these boundaries are based upon a legal system which is fundamentally at odds with the *sharia*, and operating according to that legal system reinforces its legitimacy.

This is ultimately a question of *tawheed*, because the paradigm of nation-states is essentially the paradigm of democracy— this is a system where sovereignty rests with the people rather than Allah, because it is a system where legitimacy is derived through the consensus of self-sovereign nation-states. If we seek to benefit from this

system, we cannot help but participate in reinforcing and maintaining it.

Any act of participating in international law is an act of building and maintaining the legal system, and the framework in which nation-states exist is the antithesis of *khilafa*. Thus, any move that undermines the international legal system supports the establishment of *khilafa*, and vice versa.

The Deception of Neo-Colonialism

Neo-colonialism has some analogues to secularism, insofar as it is a method of deception used to deceive Muslims to accept the imposition of un-Islamic laws.

We can't really say Muslim countries that gained "independence" are really independent. Many are still dependent on the World Bank, multinational corporations, and a range of non-governmental agencies that prevent their governments from collapsing and help keep the masses busy with food and entertainment. At the same time, military interventions by the same powers continue in the same lands, so what has really changed between the official colonial period and now?

It's mainly the public relations strategy that has shifted. The *kuffar* continue to develop infrastructure, albeit less directly, and still use military forces to secure natural resources and geopolitical interests in the colonies. They also continue to indoctrinate Muslims with their ideology.

What has really happened is that they have reached a stage where local collaborators have assimilated to the invading culture enough that they can be given management positions. This makes it possible to create an appearance of autonomy.

This is a method of camouflage similar to the way that Christendom transformed into secularism. Missionary activities never really declined in any of the occupied lands; Christianity just gave way to human rights and the gospel of material prosperity via technology.

Today, it's socially acceptable in most Muslim communities to praise colonial resistance figures like Umar al Mukhtar, but when it comes to neo-colonial resistance figures, there is no such allowance. During colonization, Western interventions were justified as "civilizing" savages. This is no longer acceptable, since it's now understood many of the supposed savages had complex cultures and histories. Instead, the justification is now "developing" "undeveloped" peoples.

Those who resist this process are now seen as being opposed to "development" and "progress." This is the same logic as secularism in that we are supposed to believe that these measurements of progress are universal, rather than a culturally specific and materially motivated perspective designed to privilege and exalt European culture.

The Soft Power Trap

Qatar has become well known in recent years for its approach of leveraging 'soft power' by way of investments, particularly in Western countries like the UK and the US. This has become a key component of the political strategy of the Muslim Brotherhood, which pursues a strategy of infiltration akin to neo-Gramscian theory.

Gramscian theory is a communist methodology which was based on the premise that an outright popular revolution of the kind that occurred in Russia would be impossible in Western Europe. Instead, Antonio Gramsci advocated gradually gaining influence through infiltration and eventual takeover of institutions such as academia,

media and civil service.

There are many problems with the approach of trying to gain power within the parameters of the system you are trying to combat, and the case of investing the wealth of Muslim countries in places like the UK and USA is especially tragic.

In times of crisis, governments consistently suspend the rule of law and make major reforms, and they often default on debts and seize assets during these periods of upheaval. The promises of the international system is not to be trusted, and its architects and administrators will abandon the rule of law as soon as it is convenient. It also means that the more leverage you gain over them, the more they gain over you, because they can always threaten to seize your assets, as much as you can threaten them with withdrawing your investments.

Trying to give victory to Islam by entering into a system controlled by enemies of Islam is similar to trying to win in a sports match when the opposing team has the right to change the rules at any time in the game. They'll wait until Qatar and Turkey are overextended, and then spring the trap, and the wealth and power will be seized, and all of the gains obtained by playing by their rules will instantly turn into losses. What appears to be a position of strength can instantly convert into a position of weakness.

This is why Allah commands us not to play their games; rather, we abide only by the rules of engagement laid down by Allah. This is exactly what happened with Mohammed Morsi in Egypt. The Ikhwan invested a huge amount of resources in winning the election. All of this money poured into the Egyptian economy, which was then promptly seized by Sisi, and thereafter Sisi seized the properties of the Ikhwan across Egypt. This coup was supported by many of the same people who were crying for democracy just a little while before— but they were willing to discard the rules when they no longer suited them.

Now the Ikhwan, led by Erdogan's AKP and Qatar, are trying to implement a similar strategy on the international level. The international system is functionally a democracy, and like any democracy, you can buy votes. But at the end of the day the CIA and Mossad don't care what happens in the UN General Assembly. They are going to do whatever their masters tell them to, and their masters do not answer to the United Nations. In any corrupt system, the law is applied selectively.

The global elite know how to play the long game. They will abandon most of their agents in the Muslim lands sooner or later. They know they can't control the situation forever. They know that the situation will return to outright war again, and they're trying to drain as much of the wealth of the Muslims as possible before that happens.

This is why they tolerate the methods of the Ikhwan; on one hand, the conflict between Turkey and Qatar and Saudi Arabia and Egypt keeps Muslim majority countries busy fighting each other. At the same time, much of this conflict is funded through purchasing weapons or political influence in the West, steadily transferring wealth and increasing the leverage of the West over Muslim countries.

Aid can be a tool to drain the wealth of the Muslims. The *kuffar* can invade a country, engage in "nation building" which renders the country chronically dependent on aid, and undermine the local economy. Then, if they don't submit to being a colony, they can keep the country continuously debilitated with sanctions and have other Muslims dump their money into the bottomless aid pit. Gaza, Idlib, and more recently Afghanistan exemplify this strategy of creating humanitarian "bottomless pits."

The gains made by Turkey and Qatar in recent years may be deliberately allowed by high level planners as part of a strategy to overextend them in preparation for the international version of the Rabaa massacre, where the Egyptian military massacred over two

thousand supporters of the Ikhwan in the streets. The high level planners are dangling the promise of empire in front of them as bait, but it's a false promise.

Islamically speaking, empire building must begin on a sound foundation. You can't start out by abandoning *tawheed* and the *sunnah*, and then gradually transition to it later, because even a good structure with a faulty foundation will fail. Empires are not founded except from some kind of enclave of total dominance and independence. Attempting to found an empire through "soft power" will not work. This approach can only work for seizing an existing structure.

Even if Qatar were to sell all of its gas reserves and spend the proceeds trying to seize control of the liberal order, it wouldn't be enough. The most they can do is to gain control over a few nation-states, all of which are already structured to be dependent upon the broader international order. In the process of seeking to seize and use these political structures, those who enter into them will be influenced by them, such that even if sincere Muslims take control of them, they will drift further from the true Islam the longer they remain enmeshed in the system.

The only viable solution is not to seize the mechanisms of power of the liberal world order, but to dismantle and destroy them, and build mechanisms of power which by design *cannot* serve the interests of the *kuffar*— in other words, building institutions on a purely Islamic basis. This is first and foremost a legal basis— this is why *sharia* is the criteria for the legitimacy of Islamic states.

This is about more than just implementing *hadd* punishments. It means adopting the same attitude towards states ruled by Jews, Christians, and polytheists that the *sahaba, radhi Allahu anhum*, took toward them. Anything else is simply accepting to be a minority that will eventually be swayed in the direction of the majority.

When Technological Strength Turns to Weakness

Turkey's exit from NATO is very much something that should be encouraged. Aside from logistical complications for the US military, reduced Turkish cooperation in weapons production and the economic impact of Turkey reducing arms purchases from the West, it would mean a further erosion of Western hegemony and accelerate confrontation between western and eastern powers.

This conflict would be a massive drain on the resources of multiple major enemies of Islam. Such a scenario appears inevitable, but the sooner it happens, the better, and the outcome is from Allah's *qadr* and known to Allah, *subhanahu wa t'ala*.

There is a point at which an industrialized economy and war machine stops being an asset and starts to be a liability. Since much of the infrastructure underlying the technology is highly interdependent, it is more susceptible to systemic collapse, as with any highly centralized, specialized system.

This is visible on the level of scientific knowledge. Polymaths, or so-called "renaissance men" are increasingly rare, while academic study becomes more and more specialized. With this specialization comes productivity gains, but it also comes with a higher degree of centralization, since these specialized skills are only useful with access to many other specialists.

Most Muslims in the world have been accumulating skills that are relevant in environments where resources are scarce and limited, whereas the *kuffar* have been relying on their unsustainable industrial and organizational strength. This means that the inevitable decline will multiply the advantage of the Muslims, *in sha Allah*, because many

Muslim countries are already adapted to the conditions that will come with a breakdown of highly specialized, centralized industrial supply and production chains.

China's Policy in East Turkestan

Controlling the Uyghur population is just one part of China's plans in Central Asia. All of greater Turkestan, including Uzbekistan, Kyrgyzstan, Kazakhstan, and Turkmenistan are very much ethnically linked. Less than 150 years ago the Russian empire was still fighting pan-Turkic insurrections. Controlling greater Turkestan is a key element of China's geopolitical strategy, which seeks to circumvent the US's naval dominance by securing land trade routes to Europe and Africa.

If China succeeds in dominating African and European markets, the US would be left in a marginal position with hegemony over only the Americas and maybe Australasia, comprising less than 20% of the world population. This is why we can almost certainly expect strong promotion of Turkic nationalism from the US. Western Turkestan is within the Russian sphere of influence, and promoting pan-Turkic identity also weakens Russian influence, and the post-Soviet regimes in power in the region.

So there are two faces to China's policy in East Turkestan; one is the repression of Islam, and the other is the repression of the Uyghur ethnicity and culture. Either pan-Turkic or pan-Islamic movements could ruin China's carefully laid plans.

Leadership and Building in Disputed Territory

As China continues to gain strength and America stagnates, there may be lessons to learn from Afghanistan's success in retaining some degree of independence during the period of British-Russian competition in Central Asia.

The ability to play larger powers against each other to one's advantage can be an effective means of carving out territory. The strength of Islam in Afghanistan, of course, results from the sacrifices made by the many great *mujahideen* who opposed the spread of corruption over the centuries, but it certainly helped that it was located at the respective high water marks of the Russian and British empires. Logistical difficulty in sustaining occupation also helped, as did tribal resistance to nation-building.

An ideologically centralized but geographically dispersed organization could be very effective in terms of exploiting power vacuums in the spaces between empires. These gaps existed even when Western political, military, and cultural influence was ascendant, but as the decline of the West continues, many more such gaps are likely to appear.

If Islamic political authority can be established in these gaps and then linked together by some kind of a joint command and control structure, even if commerce and movement of manpower and material were not possible, it could act very much as a force multiplier. It's important that there be a centralized leadership, because windows of opportunity for action may be brief. The *ummah* must be able to collectively focus its energy and resources to support Islamic governmental structures in taking root when such opportunities appear.

In this scenario, the power of ideological legitimacy can play a supporting factor. If local groups derive substantial legitimacy from the acceptance of a *bay'ah* by a central leadership, they have a strong incentive to comply with the advice and commands of the central leadership.

There is a spiritual imperative within the institution of *khilafa* which can play this role. Simply the idea of obeying an *imam* and working to construct a *khilafa* can actually accelerate achieving the conditions necessary for the reemergence of Islam as a conventional territory-holding polity.

History

Reasons for the Decline of Islamic Civilization and their Remedy

When considering how to restore Islamic civilization, it's helpful to consider how it declined. The basis, of course, is that we should strive to obey the commands of Allah, *subhanahu wa t'ala*, and follow the *sunnah* of the Prophet ﷺ. At the same time, many of the unique realities we face today are the result of historical developments. Understanding these developments can give us a better understanding of how acting according to the Quran and *sunnah* can be a means of restoration of Islam.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ

Anas ibn Malik reported: the Prophet ﷺ said, *"None of you have faith until I am more beloved to him than his children, his father, and all of the people."*[209]

To love someone means to want to be near them, and there are several ways we can seek nearness to the Prophet ﷺ. One is to study his *hadith*, another is to read the same Quran which he recited, and another is to emulate his habits and lifestyle. Another way, though, is to connect to the remnants of Islamic civilization, which is the living legacy emanating through time from the presence of the Prophet ﷺ.

The weakness of the Muslims today is due first and foremost to

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209 Sahih Bukhari, 15

division. This division is itself a result of a fragmented identity, where we identify more strongly with tribes, ethnicities, or nations more than we do with Islam. The practice of the *sunnah* is the key to restoring a unified identity, because a healthy Islamic identity comes from a healthy connection with the Prophet ﷺ, just as the mental health and identity of children is supported by a good relationship with their father.

The decline of Islamic civilization is a story of gradual fragmentation, and this fragmentation resulted from the splintering of identity. This splintering can consistently be traced back to some practice of the Prophet ﷺ which was abandoned. This is why convincing us to commit *bid'ah*, innovation in the religion, is Satan's second goal after trying to get us to commit *shirk*.

One of the most prominent cases of abandoning the *sunnah* is that of adopting excessive luxury. The Prophet ﷺ lived in humility and simplicity, and although he commanded vast wealth, whatever came into his hand he quickly passed on to those in need. He also feared wealth for us more than poverty.

عَنْ عَمْرِو بْنِ عَوْفٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاللَّهِ لَا الْفَقْرَ أَخْشَى عَلَيْكُمْ وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ

Amr ibn Awf reported: The Prophet of Allah ﷺ said, *"By Allah, it is not poverty I fear for you, rather I fear you will be given the wealth of the world, just as it was given to those before you. You will compete for it just as they competed for it and it*

will ruin you just as it ruined them."[210]

When we look at this history, this is indeed what happened. In a way, Islamic civilization became a victim of its own success. Because we occupied such a strategically important position, commanding the most important trade routes in the world, we fell into wealth and enjoyment of this world, and became complacent about implementing the commands of Allah.

It was because the Muslims became content with their position that al Andalus was allowed to fall into the hands of the Christians, and the fall of al Andalus was the key to European expansion into the Americas.

Poverty can also be a blessing. On the level of technology, European Christians were forced by their poverty to innovate. After they captured the intellectual capital of al Andalus, including knowledge of shipbuilding and navigation, they began to seek maritime trade routes to compete with the Muslims. At first, they ran into difficulty, because they had almost nothing that anyone wanted to trade for. To make up for this deficit, they were forced to develop new technology, and eventually they also learned to cultivate cultural inferiority complexes within colonized populations so that they could inflate the value of European clothing, medicine, furniture, and knowledge.

Once the new economic balance began to shift in the favor of the Christians, the Muslims accelerated the decline of Islam and the rise of the *kuffar* by disregarding another important command from the Prophet ﷺ, and beginning down the evil path of imitating the *kuffar*. In this way, they too fell victim to this deception of cultural imperialism, and became ardent consumers of Western products.

They started to seek to equip their armies with European military

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210 Sahih Bukhari, 2988

technology, and in order to learn how to use this technology, they began bringing in *kuffar* to train Muslim militaries. This accelerated a vicious cycle; by becoming dependent on European products, Muslims strengthened the European economy, spurring further technological development, and an ever growing sense of inferiority. In other words, Western military technology acted as something of a "Trojan horse." It carried with it the promise of strength and power, but it was poisoned with Western cultural and economic influence which led to weakness and humiliation.

Eventually, the Muslims began taking loans with *riba* in order to finance the purchase of this expensive military equipment. European history testifies that opening yourself to *riba* loans is essentially an action of placing a collar and leash on yourself, and then handing the leash to a class of predominantly Jewish moneylenders. By the time the presence of *riba* became widespread in the Muslim lands, it was only a matter of time until domination by Jews and their Christian debt-slaves over the Muslims manifest itself completely.

Abandoning the *sunnah* as a source of identity also accelerated division among the Muslims, reducing the cohesion of Muslim societies, and making it progressively easier for our enemies to fracture our unity. This whole process was described by the Prophet ﷺ in the famous hadith:

<div dir="rtl">

لَتَتَّبِعُنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ
حَتَّى لَوْ دَخَلُوا فِي جُحْرِ ضَبٍّ لَاتَّبَعْتُمُوهُ

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"You would tread the same path as was trodden by those before you inch by inch and step by step so much so that if they had entered into the hole of the lizard, you would follow them in this

also."[211]

There are a few concrete lessons we can derive from this story when it comes to working to reverse this decline and restore Islamic civilization.

- To take inspiration from the *zuhd* (asceticism) of the *sahaba, radhi Allahu anhum*, and shun luxury and ostentation.

- To disengage from economic networks based upon *riba*.

- To avoid imitation of the *kuffar*, and to manifest enmity toward their corruption.

- Returning to the *sunnah* and the practice of the first generations of Muslims as the primary source of our identity.

All of the elements rely heavily on *iman*, which can be cultivated through observing the commands and prohibitions communicated by Allah and his Messenger ﷺ, by asking Allah to increase our *iman*, seeking out good company while avoiding bad company, and seeking beneficial and sound Islamic knowledge from the scholars of *ahl us-sunnah*.

The Mercy in Hardship: A Call to Repent

وَلَنُذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

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211 Sahih Muslim, 2669

> **And we will surely let them taste the nearer punishment short of the greater punishment that perhaps they will repent.**[212]

Hardship in this world is from the mercy of Allah. It is a purification for the believers, but it is also a call to all humanity to recognize their sins and turn to Allah, but most of humanity remains heedless.

In Germany, I lived in a city that was almost completely destroyed in WW2. It was the center of Germany's tank production during the war, and so heavily targeted by British and American bombing raids. The scars of the war were deep in the memory of the city. Experiencing this living history led me to spend a lot of time reflecting on the causes of the war. At the same time, I was studying the international financial system, as well as its history and origin. The conclusion was very clear; interest banking was one of the central factors behind the financial crisis that led up to the war.

As I studied the history of the banking system more, I found that Jews had played a major role in the shaping of this financial order.[213] They held a near monopoly on interest-based money lending in early modern Europe, and had presided over the construction of an interest-based financial order.

Many Christian rulers were financed by Jewish bankers. Sometimes, Christian rulers would resolve this situation by refusing to repay the debt, and killing or exiling the Jews. But the Jewish community had strong connections that transcended individual kingdoms, and they could use their financial clout to play Christian rulers off against each other.

In this sense, WW2 was nothing new. Simply put, Germany woke up

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212 Surah Sajda, 21
213 See "Capitalism and the Jews" by Jerry Muller

bankrupt one day, and saw that the Jews had the money, so they decided to seize the money. They appropriated Jewish gold and businesses. Putting the Jews in concentration camps was necessary, otherwise they could have organized and protested the confiscation of their wealth.

In the past, kings who were heavily indebted to Jews sometimes used religion to justify massacring the Jews and stealing their wealth. In the modern era, science had taken the place of Christianity, so Germany used eugenics and modern evolutionary theory to manufacture a moral-scientific justification for the massacre. As with previous incidences of this pattern, foreign powers, financed by Jews (Britain and the USA) came and struck those who struck the Jews.

After the war, America and Britain were heavily in debt. Even today, the only thing that allows these countries to continue functioning is their credit lines. To maintain their credit, they need to service their debt. And to service their debt, they need to borrow more.
This dependence on debt acts as a "kill switch" on almost every regime in the world.

By means of the interest-based financial system, major world powers in Europe built up tremendous wealth, only to watch their economies and infrastructure be completely destroyed.

<div dir="rtl">

يَمْحَقُ اللّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ

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Allah destroys interest and gives increase for charities.[214]

You would think that the Second World War would be an opportunity to recognize the truth of this statement. War engulfed Europe and left entire cities in ruins, and tens of millions died. Surely this would be an

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214 Surah Baqarah, 276.

opportunity to turn to Allah, repent, and renounce *riba*. However, anyone refusing to be part of this system is threatened with poverty.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing.[215]

The threats of Satan seem powerful indeed; nuclear bombs, secret prisons, spy networks made to seem omniscient, warplanes and helicopters. The only way to cut through these illusions is with sincere faith, and the Christians, by the time of the Second World War, had very little faith left. So they set out on the same path that led to their destruction before— building up what seems to be vast wealth, all enabled by interest-based financing.

Their wealth is not from the favors of Allah, but is actually a sign of Allah's rejection. They ignored previous opportunities He gave them to return to Him, and He has left them to sink deeper into sin and disobedience. He has left them to destroy themselves by their own hands.

وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ

And you are only recompensed for what you have done.[216]

The COVID pandemic sent on them is another opportunity to repent,

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215 Surah Baqarah, 268
216 Surah as Saffa, 39

but instead of recognizing this, they focus on the material transmission of the disease, and attempt to stop its effect by their technology. Conversely, the calamities befalling the Muslim *ummah* are a sign of the favor of our Lord, and a sign that He wishes us to turn to Him in repentance.

Du'a is one of the most beloved forms of worship to Allah, because it involves recognizing His greatness and our weakness. Many of us fail to see, however, that the help we are asking for is already in front of us. We read the book of Allah and ask Allah for help in our need, but the divine commands and prohibitions already contain the solutions to our hardship.

So instead of asking for help in the form of assistance, maybe we need to ask Allah to assist us in accepting and implementing the assistance He has already given us in the form of divine legislation. In most cases, our hardships proceed from departing from Allah's commands, so every calamity that befalls us can be viewed as an invitation to return to Allah and the mercy which He has already bestowed upon us.

How, then, can we not be pleased with whatever pain, sorrow, and hardship that we face?

<div align="center">

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

And is Allah not the best of judges?[217]

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217 Surah at Tin, 8

The Need for Mutual Support

How did the Gulf Arab states become de facto British colonies? In researching this question, I came to the conclusion that much of the blame lies with the Uthmani empire.[218]

Why is it that the Gulf Arabs were willing to sell out to such an extreme degree, while so many other Muslim states put up much more resistance? Part of it is just the sheer amount of money being offered. If we consider money and violence to be part of a single spectrum of political control, offering the profits of the oil reserves of the Gulf was the equivalent of an atomic bomb. But the Gulf was also relatively isolated from the main body of the Muslims for a long time.

This distancing from the main body of the *ummah* and persistent condition of economic neglect left the Gulf Arabs more vulnerable to the British promise of wealth. The Eastern side of Arabia was long considered a backwater, and the Bedouins who inhabited it were regarded as bumpkins in more cosmopolitan regions like the Hejaz, Sham, Egypt, and Iraq. Purchasing luxury cars, yachts, and exotic pets and building giant towers may be an attempt to compensate for some kind of internal sense of inferiority resulting from this history.

It was the responsibility of the wealthier Muslims to send assistance and build out inclusive institutions that allowed the Gulf Arabs to participate more fully in the life of the *ummah*. Instead, successive Uthmani governments sought benefit in the *dunya* by making efforts to befriend and ally European powers.

Uthmani governments were actually collecting taxes and providing limited services in places like Kuwait, not to mention spending huge amounts of money to build elaborately decorated shrines on top of

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218 The Ottoman empire.

graves.

Since the Gulf countries were economically neglected, they had much less capacity to resist the British. The fact that Uthmani governments were less than ideal brothers in religion to the Gulf Arabs made the lure of allying with the British much stronger, since there were few good alternatives in terms of potential Muslim allies.

This deficit ultimately comes from a failure of *aqeeda.* When a person believes that human beings can be a source of benefit or harm independently of Allah's will, they will inevitably turn to humans rather than Allah. This problem was present both among the Gulf Arabs and the Uthmani leadership. The Gulf Arabs were unwilling to fight the British due to the military strength of the British, and the Uthmani leadership was investing money in attempting to build a Western-style military-industrial complex, rather than supporting their brothers in faith. The truth is, though, that strength and honor only belong to Allah.

The Prophet ﷺ said:

مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ
كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ
عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا
وَالآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ
وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا
إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ

كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ

"Whoever relieves the hardship of a believer in this world, Allah will relieve his hardship on the Day of Resurrection. Whoever helps ease one in difficulty, Allah will make it easy for him in this world and in the Hereafter. Whoever conceals the faults of a Muslim, Allah will conceal his faults in this world and in the Hereafter. Allah helps the servant as long as he helps his brother. Whoever travels a path in search of knowledge, Allah will make easy for him a path to Paradise. People do not gather in the houses of Allah, reciting the book of Allah and studying it together, but that tranquility will descend upon them, mercy will cover them, angels will surround them, and Allah will mention them to those near him. Whoever is slow to good deeds will not be hastened by his lineage."[219]

The solution to achieve strength and victory was not to ally with the *kuffar* and seek their protection, but rather to seek to help their brothers in Islam. Had the Uthmani state devoted resources to improving their relationship with their Muslim brothers rather than seeking strength through European technology, they would have received support from Allah, *subhanahu wa t'ala*.

This support could take any form Allah wills, but one apparent manifestation of this help is the increased political unity that would result from more economic equity within the Muslim lands. The Uthmani empire was eventually dismantled by Britain in the first world war, and much of the strength Britain used to achieve this was derived from their command over the trade routes of the Indian ocean.

219 Sahih Muslim, 2699

Controlling these trade routes was in turn partly dependent on control over the lands and waterways which later became the Gulf states.

The Uthmani empire's neglect of the region and the lack of political unity between the Muslims made it much easier for Britain to gain this control. In this story lies a lesson— we, as Muslims, *need* to support each other. The rich man may not realize it, but he needs the spiritual blessings that are derived from supporting the poor, just as the poor man needs material support from the rich.

This same disease that caused the downfall of the Uthmani empire has now grown even worse and spread throughout the Muslim lands. Muslims seek help and victory through technology, university degrees, wealth, and political dealings with the enemies of Allah, turning for assistance to created things rather than the Creator. The truth is that help and victory will come only from Allah, and coming to the assistance of the many Muslims who are in desperate need is one important means of attaining the help of Allah.

Healing the Wounds of Slavery

Injustice can only be redressed through justice. In the darkness of *jahiliyyah*, this necessary retaliation turns into an endless cycle of retribution and vengeance. In the light of Islam, justice is served, and the opportunity exists for the oppressed to be elevated above the oppressors, but individuals are exalted on the basis of faith and righteousness rather than race or tribe.

The wounds left in American society from the legacy of slavery have been persistent. Though slavery has been abolished, the racial inequity is so deeply ingrained into the society that the nation cannot stand without it. Justice can only truly be served by permanently breaking the cultural habit of racialized castes.

In many cases, people reject Islam despite realizing the truth of it because they fear for their status and privilege. This may be one reason it is more common to find ethnically African Americans embracing Islam more frequently than ethnically European Americans. On some level, people can sense that the parameters of Islam would do away with the racial inequity of American civilization.

In Islam, justice is achieved by deposing the ethnic hegemony of the light skinned upper class, and in some cases this might mean individuals of African descent owning light skinned slaves. This is a form of redress for ancestral wrongs, but in Islam it takes place within a framework that aims to elevate the enslaved spiritually and materially, rather than to turn them into a permanent underclass.

Unlike the ethnic and tribal struggles of *jahiliyyah*, Islam offers people of all races equality under the law. Submitting to *sharia* means completely abandoning any cultural and legal regulations that enforce the dominance of one race or tribe above others. At the same time, Islam provides an outlet for seeking justice against oppressors in a way which aims to rectify them, rather than destroy them.

Islamic Finance and the British Heritage of Subversion

Trading is a skill. Warfare is a skill. Political subversion is a skill. Propaganda is a skill.

Some people perceive France as being more hostile towards Islam because of their ban on hijab and other measures which restrict Islamic culture more aggressively than in other countries, like the UK. In reality, the UK is not actually less hostile towards Islam than France. They are just more effective at infiltrating and subverting Islam in

order to advance their political agenda.

This ability to co-opt and subvert religious and cultural traditions may be one of the reasons that the British empire met with more success than the French empire. As with any skill, the more you engage in these activities, the better you get at them.

Britain has hundreds of years of experience managing Muslim societies. They started out over 400 years ago by establishing a trading post in the Sultanate of Bantan, a Muslim kingdom in West Java, as part of their competition with the Dutch for the spice trade. One of their first outposts in India was in Gujarat, under the Muslim Mughal empire.

From very early on in the development of the British empire, effectively dealing with Muslims was vital to Britain's success. They experienced many bitter failures. For example, the Indian rebellion which led to the formal end of the Mughal empire was ignited in part by the suggestion that British ammunition cartridges, which had to be opened with the mouth, were lubricated with pig fat in order to corrupt Muslim soldiers.

Another example is the expulsion of the British from Afghanistan in the first Anglo-Afghan war, in which their army was wiped out so completely that only one wounded survivor made it out alive. This war was sparked partly by the rumors of British soldiers having sexual relations with Afghan women.

The British tradition of orientalist scholarship is probably the largest in the world for this reason. Even now, you can find many of the most prestigious "Islamic finance" institutions have strong links to the UK. Many "Islamic finance" programs are based in the UK, like those at the Universities of Birmingham, Durham, and Dundee. The University of Reading has a partnership with one of the most prominent Islamic finance institutes in Malaysia.

The "Islamic finance" industry is instrumental in maintaining the pattern of using Muslim countries as markets for European goods. One of the first actions of the Saudi Hollandi bank (founded with European sponsorship and guidance), which later became the central bank of Saudi Arabia, was to finance the purchase of Ford cars.

"Islamic finance" helps to maintain the dominance of the *kuffar* under the guise of "sharia compliance." The global financial system is more able to penetrate Islamic societies when it is clothed in Islamic terminology and the appearance of scholarly legitimacy. Once it infiltrates Muslim communities, it continually deepens the integration of Muslims into a system based upon *kufr*. It also engenders dependence on that system, which further undermines their ability to resist it.

This deception applies to any institution that claims to be Islamic, and yet is able to exist in a society whose ground rules are built upon *kufr*. Anyone who believes in the possibility of respectful and peaceful coexistence between Muslims and *mushrikeen* outside of the framework of *jizya* is a deluded person who has been deceived.

There are two ways for Muslims to have peace with the *kuffar*; either we leave Islam, or they pay *jizya*.

وَلَن تَرْضَىٰ عَنكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُم

And never will the Jews or the Christians approve of you until you follow their religion.[220]

Tardha here means here to be pleased with, but it also means acceptance. The extent to which you will be accepted by the *kuffar* is the extent to which you abandon Islam. And the extent to which you will

220 Surah Baqarah, 120

be rejected by them, is the extent to which you follow Islam.

Thus, the acceptance of "Islamic finance" in the lands of the *kuffar* should be viewed as a sign of its invalidity. Rather, this is an example of the fruit of British orientalism. By understanding Islam and working with Muslims, they were able to infiltrate the *ummah* and thereby expand their power and influence.

All of these efforts can be countered by listening to the pure and perfect word of Allah when He commands us not to take them as allies (*awliya*). The wolves (Western financial institutions) were only able to clothe themselves as sheep (Islamic financial institutions) through the normalization of relations between the Muslims and the *kuffar*. Institutions may only exist in the presence of military protection. This military protection, like anything that is given and received willingly, must necessarily form a bond.

Citizenship and permanent residency in the lands of the *kuffar* may very well fall within the scope of the word "*awliya*." It denotes a relationship of protection; for example, the *wali* is a guardian of a woman, tasked with looking after her best interests. *Wali* is also used to describe the governor of a "*wilayah*," or governorate, who is tasked with looking after the well being of the region under his governorship.

This is the formal role of nations in the modern system of citizenship and nationalities. The nation is responsible for protecting the rights and interests of its citizens. Likewise, a permanent residency visa is not a request for safe passage; it is a request to dwell permanently and enjoy the protection of the authorities.

This is similar to the "*walaya*" system which was in place in Mecca during the life of the Prophet ﷺ, in which an individual would extend protection to another individual, so that if anyone attacked the protected person, retribution would be obligatory upon the protector

as a matter of honor. So when the issue of Muslims taking citizenship of *kaffir* countries first came up, there was no difference of opinion that it was *haram*; rather, there was a difference about whether it was *kufr*.

Imagine if the Muslims would just follow this advice and not take the *kuffar* as *awliya*, either by way of citizenship or permanent residency or in military and political alliances, what the impact would be! This would render the British ability to infiltrate Islam almost totally useless overnight; 400 years of scholarship and labor, suddenly gone.

The Mutual Interests of Ideological Blocs

The conquest of al Andalus was made possible in part by the Crusades. The Crusades weakened the overall economic conditions in the heart of the Muslim lands, contributing to the eventual decline of al Andalus. Also, critically, it was a big opportunity for knowledge transfer. Many of the military and financial technologies used by the Christians during the takeover of al Andalus were learned through their contact with Muslims during the Crusades.

The conquest of al Andalus enabled even more knowledge transfer as Christians captured intellectual capital built up by Muslims over centuries, especially in areas like astronomy, geography, and mathematics. This knowledge in turn laid the groundwork for the navigation and shipbuilding techniques which made colonialism and the conquest of India and the Americas possible, enriching Europe and bringing us to where we are today.

Christendom, in spite of all the internal wars, still had much higher rates of internal trade than it did with the Islamic world. The common bond of Christianity facilitated political and economic links between Christian kingdoms and principalities, so Germany, for example, also benefited greatly from colonialism, although it had few colonies

compared to France, Spain, Holland, or England.

Likewise, the Crusades and Mongol conquests negatively affected al Andalus, although it was not directly affected by either. These negative effects transferred because there was a higher level of political and economic cohesion between Muslim lands, so harm in one area had an impact on other areas, just as the rising fortunes of Christendom positively affected other Christian countries that were the indirect beneficiaries of colonialism.

This illustrates how common ideologies can shape the relations of a group of ethnically and geographically disparate nations with each other. There is an important lesson in this for the Muslims. When any group of us fights against our enemies, Muslims everywhere benefit from this, even if they are not directly involved. We should never think that America attacking Somalia or Yemen or Mali does not affect us just because we do not have to directly face the bombs.

This also means that we should not necessarily condemn Muslims who are fighting against the enemies of Allah in one area for not picking up the struggle of Muslims in another area. A victory anywhere brings benefits everywhere.

Problems with the "Islamic Golden Age"

There are some serious problems with narratives about the "Islamic golden age." It's nice to pat ourselves on the back and talk about Islamic civilization's contribution to the modern world— this is a valid point. Many of these narratives still fall into the trap of materialism, however.

Islamic civilization is great insofar as it fosters the right belief and action. Material prosperity and scientific and cultural achievement are

just a byproduct of this— they are a means, not an end. The prosperity, wealth, and cultural and intellectual advancement of later generations of Muslims was a result of the austerity and simplicity of earlier generations. Likewise, the present state of the Muslim *ummah* is partly a result of the wastefulness and love of *dunya* that came along with this so-called "golden age."

The scientific achievements of the Muslims are not a proof of the truth of Islam. Rather, the proofs of Islam are the character of the Prophet ﷺ, the love that existed between him and his *sahaba, radhi Allahu anhum*, the lofty purity of *tawheed*, the numerous miracles and the faith that they inspired, the timeless, profound wisdom of the Quran and *sunnah*; these are proofs of Islam, and they are independent of wealth or poverty.

عَنْ عَمْرِو بْنِ عَوْفٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاللَّهِ لَا الْفَقْرَ أَخْشَى عَلَيْكُمْ وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ

Amr ibn al Awf narrated that the Prophet ﷺ said: "By Allah, it is not poverty I fear for you, rather I fear you will be given the wealth of the world, just as it was given to those before you. You will compete for it just as they competed for it and it will ruin you just as it ruined them."[221]

Technological development is nothing more than a reflection of surplus energy. Like everything, it comes and goes in waves. We are the best *ummah* of mankind not because we had the best technology or social

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221 Sahih Bukhari, 2988

services, but because we command the good and forbid the evil and believe in Allah.

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ الْكِتَبِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah . If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.[222]

In fact, technology, rather than being a path to greatness, can actually be a path to humiliation and subjugation. When the Muslims took over northern Mali in 1435 AH[223] and implemented *sharia*, the French sent soldiers, and the Germans built clinics and sent medical aid to the local populations. Do you think this medical aid was sent because they cared about the Muslims there? If this were the case, there were many places where the people were more in need of medical care than northern Mali.

In fact, this is evidence that the Western medical system is a method of projecting political power. There are several dimensions to this. For one, they want to make recipients of medical aid dependent, because dependence is weakness. Once you start using imported medicines and medical technology, you stop relying on your body's immunity, and rely instead on Western industrial and scientific power.

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222 Surah Al e Imran, 110
2232013 on the Christian calendar.

The first clinics are free, but once you are hooked, you have to pay. Jobs are also created by hospitals and clinics, which creates loyalty to whoever funds them, as well as the whole medical-industrial complex. These incomes are also easier to tax than if medical care happens in the home, which supports the national government (and national governments tend to oppose *sharia*, since nationalism is at odds with *sharia*), but the growth of the formal medical sector also reduces the bonds built when family members care for each other.

Western medicine, generally speaking, is profitable because it fixes symptoms while leaving the underlying cause untreated. This ensures repeat customers. The global medical system is also centered in the lands of the *kuffar*, so as countries become dependent on this technology, they also feed the medical industries in these lands. This applies not only to production, but also research and education. This industry is a mainstay of their economies, and helps feed their war machine.

Beyond the economic function of the medical system as a source of power, there is also authority and prestige embedded in medicine. Importing medical professionals and knowledge and imposing it by force through the educational system undermines traditional power structures, and transfers authority to structures centered in the West. This transfers prestige, respect, and even love away from traditional medical practitioners and elders and to the enemies of Allah instead.

So exalting technology as a measure of progress can actually be directly antithetical to the interests of the Muslims. If we use technology as a measure of progress or the greatness of a civilization, we would also have to praise Pharaonic Egypt and emulate them, and indeed, this is happening in Egypt today. This is happening in spite of the fact that it is clearly visible that technological progress is sometimes achieved at the cost of the moral and social vitality of the society. The last century has witnessed America's steady moral decay almost in tandem with its

technological rise.

What is there to praise about trading the life of the hereafter for the life of this world?
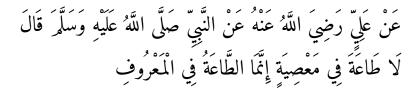
Democracy and Christianity

Democracy is losing popularity worldwide. This is the nature of falsehood— it is bound to perish. But why did democracy become popular in the first place? Democracy first gained popularity in ancient Athens and the Roman republic, but it fell out of favor. So why did it lose popularity after the decline of the Roman republic, and why did it come back into fashion?

The resurgence of democracy over the last four centuries was due in large part to fundamental problems with Christianity. Christianity, unlike Islam, was never really intended to be a governing system. Rather, it was spiritual guidance for believers living underground in repressive, tyrannical systems. This is indicated by the verse where Jesus, *alaihi asalam*, is reported to have said:

> "I send you out like sheep among wolves, therefore be as shrewd as snakes and as innocent as doves."[224]

Possibly due to the Roman empire co-opting it, Christianity eventually came to order its followers to be tolerant of oppression and tyranny. This is visible in pacifistic statements like "turn the other cheek" and the command for slaves to "obey their master as they obey their Lord." By contrast, Islam contains the clear mandate that there is no obedience in disobedience to Allah.

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224 Matthew 10:16

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

لَا طَاعَةَ فِي مَعْصِيَةٍ إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ

Ali reported that the Prophet ﷺ said, *"There is no obedience to anyone if it is disobedience to Allah. Verily, obedience is only in good conduct."*[225]

The doctrine of papal infallibility made matters even worse for the Christians. Since the pope and clergy were responsible for legitimizing rulers, it meant that to some extent, the authority of the rulers was elevated conceptually to the level of Allah, *subhanahu wa t'ala*.

The role of the pope is not unlike the role of a *khalifa* in designating authority, but according to Mawardi, *rahimullah*, in Islam, the *khalifa* can be removed from power if he becomes a *fasiq*, meaning an openly sinful or immoral person.

Since Christianity does not have this mandate, the burden of tyrannical authorities eventually became too much as the rulers grew more and more corrupt. Hereditary monarchy made the situation in Europe worse, because rulers were chosen based on lineage rather than selected according to their qualifications.

Democracy gained popularity as an alternative to the feudal system because of the corruption, tyranny, and abuses of the aristocracy, but this return to popularity was dependent on increasing availability of resources. Democracy is much more resource intensive than totalitarian government, so the influx of wealth from colonial ventures made democracy viable again.

Another factor was that with the passing of centuries, people began to forget the trauma caused by the excesses of the Roman empire. Much

225 Sahih Bukhari, 6830

historical documentation from the period of Roman prosperity still existed, so when economic conditions improved in Europe, people were able to study classical texts. Although there was broad understanding in Europe that the hardship following the collapse of the Roman empire was divine punishment for sin and excess, texts documenting the fallout from the Roman empire, the so-called "dark ages," were much more rare because the economic conditions allowed fewer texts to be produced. Awareness of the initial advantages of democracy increased, but awareness of the consequences of democracy did not.

The consequence of democracy is the development of a society ruled by the desires of the masses. When a society is governed by desires, the people sink into over-consumption, causing environmental degradation, costly imperial ventures, and a high degree of injustice. All of this helped to bring about the so-called "Dark Ages."

The Christianity that spread through Europe after the breakdown of the Roman order was the opposite extreme of Roman decadence. The hardship of ecological and social fallout were understood to be divine wrath, so penitence and austerity was imposed on the whole of society, partly out of necessity. Fasting and living in simplicity were necessary, given the circumstances. So Western civilization swung from one extreme to the other— from extreme decadence, to extreme asceticism. The pendulum was thus bound to swing back sooner or later.

It's understandable that Europe was looking for an alternative. Abuses by a clearly corrupt aristocracy and priest class claiming to be the sole representatives of God on earth had to be addressed. But the essential problem was actually one of *shirk*; they had associated partners with Allah in Lordship.

The exaggeration in the status of the ruling classes, as with *Fir'awn,* was enabled by ascribing attributes of divinity to human rulers. This removed the checks and balances that would otherwise prevent such a

concentration of power. Democracy, as a solution, proposed not to eliminate *shirk*, which was the real root of the problem, but instead sought to distribute the *shirk* more equally, so that everyone could be a "little" partner in the lordship of Allah, *subhanahu wa t'ala*.

Communism was also a response to the extremism of Christianity. Marx rejected religion primarily on the basis that it was used as a tool for oppression and injustice. This critique was mainly directed toward Christianity, and it simply doesn't hold any water when it comes to Islam, because in Islam a number of mechanisms, including emphasis on the separation between the realm of divinity and earthly rulers, prevented concentration of power to the same extent as happened in Christendom.

It's funny that the success of liberal, democratic capitalism is attributed to the superiority of the ideology. Really it has more to do with geography; because capitalism emerged from the Western Roman empire and communism took root in the former domain of the Eastern Orthodoxy, capitalism was built on the basis of a maritime empire which had superior command of resources and trade. This resource surplus allowed using media and educational systems to project an illusion of superiority, but the ability to project this illusion is dwindling as resources become increasingly scarce relative to demand.

The shift of the world center of power towards China is just another step in this oscillating between extremes. Democracy was an escape from religiously mandated totalitarianism, but the wasteful individualism associated with taking desires as objects of worship contains the seeds of a return to authoritarianism, which can be much more efficient in managing scarce resources. This is visible in the fact that even liberal democracies temporarily adopt totalitarian measures during times of hardship and war, such as rationing and internment camps.

The rise of Nazism in Germany leading up to the Second World War

was such a response to an economic crisis, and a totalitarian government effectively solved the crisis, at least in the short-term. While both democracy and totalitarianism each have some functional advantages in different contexts, they are both oppressive. Democracy is oppression by the majority, while authoritarianism is oppression by a ruler or ruling elite.

This illustrates why the word "*dhulm*" is much more effective than the English "oppression." *Dhulm* indicates oppression in the sense of injustice, but it is also closely connected to *shirk*, which is the true root of all injustice.

The only way out of these vicious cycles of *dhulm* is Islam, which represents a balance between the extremes between which Western civilization is violently bouncing. Jesus, *alaihi asalam*, did not instruct his followers to establish a political system. Rather, he told them to wait for the "helper" who would speak words that were not his own words, but would speak what he hears, and who would guide them into the truth.[226]

The failure to establish a political system based upon the precepts of revelation is the true cause of the horrors of the history of Western civilization. James Joyce spoke the truth when he had one of his characters say, "History is a nightmare from which I am trying to awake." This is why the *kuffar* put so much energy into entertainment—as an escape. Music, movies, art, and literature are all a means of conjuring an illusion, of emotionally transporting the audience to a time and place away from the trauma caused by their oppression against their own souls.

Christians are taught to pray with their eyes closed, while as Muslims we pray with our eyes open. This is because our religion is a religion of

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226 A reference to John 16:7-14, which is often understood to be a reference to Muhammed ﷺ.

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reality, a religion of truth. We strive to know reality rather than to escape it.

Islam *is* the awakening from the nightmare of history, but most people don't want to wake up.